

The Advent Herald

"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

Communications.

[Original]

NOTES FROM CANADA.

Bro. Litch:—Though not much given to journalizing, perhaps, as I have occupied but little space in your paper some time past, a brief journal of a tour am making in Canada may not be unacceptable to at least some of your readers. During our Conference at Cabot, some of our Canada brethren, Eld. J. Chapman and others, urged me to take a tour into Canada at my earliest convenience. I returned home, however, and as I was preaching in Mt. Holly one-half the time, I went to work for one of our brethren in the hayfield, and preached to the church there all the time. Feeling that I was not doing all I might, and recollecting my invitation to Canada, I wrote Bro. Orrock I would spend the month of September with them if they desired. Arrangements were made accordingly.

Aug. 1st.—Left W. Saturday night, accompanied by my eldest daughter and my little boy. Arrived in W. Saturday night. Found the dear church there passing through many trials. May God, in his infinite goodness, cause the clouds all to depart, and the healing beams of the sun of peace to shine upon them once more.

Sabbath, Aug. 21. I was glad when they said, come and let us go the house of God together. In the morning I listened to a discourse from Bro. Canfield. In the P. M. preached on the character of Christ. At 5 P. M. listened to a discourse from an Episcopalian minister, a brother of Dea. Thomas, who was present. He preached a very good sermon, at the close of which he congratulated them on the soundness of their views respecting the character of Christ, as set forth in the P. M. discourse. Had a very pleasant visit for a day or two with our friends in W., but as I thought of a dear one, whose spirit rests in the bosom of Abraham, and whose body sleeps in the grave, I was admonished "This is not your rest," and I could but cry with the poet,

"I am weary of staying, O, when shall I rest?" But the time we could tarry in W. drew to a close.

Wednesday P. M., Aug. 24th. Started for Johnson; put up with Bro. Allen's folks; found them as usual waiting for the consolation of Israel. A family of seven, all looking for the blessed hope. This is truly the pilgrim's resting place where he may tarry for a night. May the good Lord reward them for their labors of love.

Thursday, 25th. Went to So. Troy. Put up with Bro. Coburn, tarried over the 26th to write letters, &c., and in the evening preached to a goodly number of pilgrims at Bro. Brown's—subject: Supping with Christ. The saints were comforted, and we looked forward with sweet anticipations to the time when we should sit with Christ at his own table in his kingdom.

Saturday, 26th. Went on our way to Derby Line. When about half way there saw a house consuming with fire and as the devouring element destroyed the home, and hopes, and property of a single family, how forcibly were we reminded of that time when the elements shall melt with fervent heat, and all the works of man shall be burnt up.

Arrived at Bro. Woods, found them in deep affliction, having lost their son, an only child, a few weeks before. I felt that I could in some degree sympathize with them. But O! how bitter the mourning for an only son. How sweet the reflection, when our friends sleep in Jesus, that though we may be obliged to say with the poet, concerning the separation—*"It may be for years"*—we are not compelled to add,

"It may be forever." No! blessed be the name of the Lord! we shall meet again "where no hearts are sad."

That night I was taken with cholera morbus, and Sunday, 27th, found me under the doctor's care instead of—according to appointment—finding me in the sanctuary. About noon, however, I rallied, and went out and preached to an attentive audience, and assisted Bro. Thurber in celebrating the Supper of the Lord.

Monday, 28th. Again on Rock Island,

We met the brethren in the sanctuary, and were comforted by the coming of Bro. Orrock and lady, and Bro. Gould and wife, from Canada West. How sweet to meet and greet those of like precious faith! Bro. Gould had come hundreds of miles to get acquainted with brethren looking for the Holy Coming One, and to be baptized into the likeness of Christ's death. Accordingly the sacred rite was administered at Waterloo by Bro. Orrock, Sunday, Sept. 4th, and our brother went on his way rejoicing.

Wednesday, 30th. Preached at the stone school house, Beebe Plain. Health poor, mind clouded,—the enemy seemed to take advantage of the same to tempt us with the thought that we had sinned against the Lord in coming to Canada. On the whole a miserable time.

Thursday, Sept. 1st. Again at Beebe Plain. Health better; mind clear; a good congregation. On the whole a good time in contemplating the "city of God." And as the beautiful structure rose before us, we could but exclaim with the poet,

"When, O, thou city of my God,
Shall I thy courts ascend?"

Our darkness had passed away, and we were sitting in the sun-light of his countenance who said, "Go preach my gospel."

Friday, 2d. This P. M. visited at Bro. Davis' near Libby's Mills, where I was to preach in the evening. In conversing with his daughters, found one of them had made a profession of religion some time before, and had measurably gone away. But as we talked of the forgiving mercies of God, and the necessity of living in constant preparation to meet him, the falling tear testified that all interest was not lost in the subject.

The other had never publicly embraced Christ, but felt her need as a sinner, and believing the end of all things to be at hand, felt the necessity of coming to Christ now.

May God help her to be in earnest. This evening at the mills had a good time in talking to a good congregation, concerning sowing in the spirit, and the glorious harvest that should reap who sow to the spirit here. At the close, the old-fashioned songs, sung in the spirit of '43, not only told of some old pilgrims there, but they told also that they had not lost their interest in the blessed Hope,—in looking for the Holy Coming One.

Saturday, 3d. A dark, dreary day, but we had communion with God, and thus heaven and peace in our own bosoms. Started for our next appointment, Magog; on arriving put up with Bro. Johnson—the father of our late poetess, Helen M. J. Found them still counting themselves pilgrim strangers here. And still they are reminded of the land where "the inhabitants shall not say, I am sick," by having another daughter—the wife of Dr. Somers—confined to a sick room. She has been confined for years, but the hope of immortality enabled her to say—

"I'll bear the toll, endure the pain,
Support'd by Thy word."

Though the weather was dark and gloomy had a goodly number out to our evening service, whose attention we directed to that country where

"all clouds shall depart,
These shades shall cease,
And wretchedness each gladdened heart
Enjoy eternal peace."

Sunday, 4th. The Sabbath dawned upon us dark and dreary, but a goodly number assembled in the sanctuary to listen to the words of life. Had a good time in presenting the present state of the world as a fulfillment of prophecy. On the whole a good day. May the Lord grant that the seed sown may spring up and bear fruit after many days. We saw some evidences of good results in the tearful eye under plain presentation of truth, and in the resolutions of backsliders to "repent and do their first works." A judicious laborer, who would leave out modern materialism, and all other questions that gender strife, might build up a good church even here.

Mondays evening, 5th. I uttered my solemn protest this evening against those pastors who have scattered and destroyed the flock of God's pasture with distracting questions and vain words. "Let no man deceive you with vain words, for because of these things cometh the wrath of God on the children of disobedience." It was well received by all, and I trust good was done.

Tuesday morning, 6th. Met the Rev. Mr. Lewis, of the Wesleyan church, this morning, and in conversation he expressed himself as satisfied that the world would continue ten thousand years yet in its present state, before the coming of Christ. He argued thus: "If God would give his Son to die and make atonement for sin, when as yet there were but two sinners, will he bring the present state of things to an end, and cause the work to cease, when there are millions on millions who need the benefit of that atonement?" I replied: "Would not the same cause operate indefinitely into the far off future, and so Christ never come?" "I see," said he. "Very well," said I, "you are answered." He replied again, "If God would spare the world during the dark ages, when there were but few, comparatively, that knew the Lord, is it likely he will bring the present state of things to an end, when millions have obtained a knowledge of his ways—his word translated into two hundred and fifty languages, and scattered broadcast to

the ends of the world?" I replied as before, "Would not the same cause operate indefinitely, and thus prevent the work being ever cut short in righteousness, and the Redeemer come to claim his own?" "I see," said he.

"Very well," said I, "you are answered. My Lord delayeth his coming." With these and many others, all of a like character, he "put far away the evil day," thus blinding his own mind, and strengthening the hands of the wicked. In the afternoon, Dr. Somers and myself ascended Orford Mountain, said to be the highest mountain in Canada. The ascent was attended with much weariness, but when we recollect the example of Moses, and Christ, and others, going up into mountains to teach, to receive instruction, to hold communication with God, we could not count the labor lost. We had a very fine view, reaching very far into our own native land in the south, where the "noise and tumult of war is heard, and garments rolled in blood" are seen. On the west, we could see the mountains beyond Montreal; on the north and east the prospect stretched away toward the frozen and Atlantic oceans, till the horizon seemed to close down on the sight. We counted twenty-two different bodies of water, many thriving villages, but a greater proportion of the view was taken up with one unbroken forest. And we could but pray that for that time to be hastened when the "wilderness shall be like Eden, and the desert like the garden of the Lord."

PASSING THROUGH.

I walk as one who knows that he is treading a stranger soil; As one round whom a serpent-world is spreading Its subtle coil.

I walk alone but yesterday delivered From a sharp chain;

Who trembles lest the bond so newly severed Be bound again.

I walk as one who feels that he is breathing Ungentle air;

For whom as wiles the torturer still is wreathing The bright and fair.

My steps, I know, are on the plains of danger, For sin is near;

But looking up, I pass along, a stranger, To pass along, and pass.

This earth has lost its power to drag me downward; Its spell is gone;

My course is now upward and right onward, To thy right throne.

Hour after hour of dark's night is stealing In gloom away;

Speed thy fawn down of light, and joy, and healing, Thon star of day.

For thee its God, its King, the long-rejected, Earth groans and cries;

For thee the long-beloved, the long-expected, Thy bride still sighs.—H. Bonar.

Original]

CHRIST OUR HIGH PRIEST.

BY ELDER GEORGE EYSTER.

Continued.

6th. It is Christ's delight to intercede for his saints; "before the world was his delights were with the sons of men," Prov. viii: 31, and when the fulness of time came, then said he, "Lo, I come!" in the volume of thy book it is written of me, I delight to do thy will, O, my God!" Psa. xl: 7, 8. And what was that but to be with the sons of men? He knew that was his father's pleasure, and in respect of himself, he had a delight to live with and to die for them; and no sooner he entered into heaven, but there he delights to officiate still in behalf of the sons of men—he carries their names on his heart there; and though some of their persons be on earth, and he in his bodily presence is present in heaven, yet distance of place cannot deaden his delights in the remembrance of them; he is ever minding his father of his people in the other world; he tells them that they are all in all upon the earth, and all his joy, and all his delight, all his portion. As men use to give portions to their children, so God, having but one Son by eternal generation, he hath given the elect unto him as his portion, and hence he makes it his great business in heaven to provide mansions for his portion, to take up God's heart for his portion, to beg favor and love for his portion. Here is the joy of Christ, in going to his father and telling him, "Why, Father, I have a small portion yet on earth, and because they are on earth, they are still sinning against thy Majesty; but I have suffered and satisfied for their sins, and lifter am I come to mind thee of it, and continually to get out fresh pardons for new sins. Come, look on my old satisfaction, didst thou not promise—Is it not in the articles of agreement betwixt me and thee—that I should see of the travail of my soul, and that should be satisfied? didst thou not say, that because I poured out my soul, therefore thou wouldst divide me a portion with the greatest, and the spoil with the strong?" Isa. liii: 11, 12. "O, my Father, now I make intercession for the transgressors; give me out pardons for an hundred thousand millions of sins. Thou hast said and sworn that thou hast no pleasure in the death of the wicked, and the spoils with the strong?"

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hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, dealing with us in anger for our sins, has nevertheless, remembered mercy." "He stayout his rough wind in the day of the east wind."

Consider, also, what incidental blessings have been brought directly out of the very calamities that the country has been suffering. This strife of parties and sections is a terrible thing. The shame and evil of it are beyond expression. War, at any time, in any cause, is a dreadful scourge. It is always a breeder of infamies at which humanity revolts, to say nothing of religion. It so shakes the foundation of society, loosens the restraints of public sentiment, interrupts and changes the pursuits of private happiness, brings misery and wretchedness in so many forms, and is so doubtful in its issues, that no wise and good man can ever accept it but in cases of dire necessity. And civil war is the most dreadful of all. The responsibility that is upon those who wilfully bring it on is one which will sink the guilty to perdition's nether caverns. But, incidentally, there is often good in evil, and God, in the mystery of his providence, maketh even the wrath of man to praise Him. It has been so in this contest.

Much life and treasure is being expended, and we are in the cradle, not knowing what the exact result of the experiment shall be. But with all the corruption, guilt and misery attending it, good is being evolved. The world is looking on and learning lessons of wisdom. History is being made which will instruct the ages. Thoughtful minds are being called to a review of the inaccurate philosophy and theology, into which the nation was carelessly drifting, and bringing forth safer and truer views of things. The majesty and importance of law are being exhumed. The necessity of a different tone and spirit of national life is being discovered; other ideas of fiscal policy and military defences are being tested; new sources of support and improvement have been opened to the poorer classes; old delusions and prejudices are being exploded and cast to the winds; new means of wealth and prosperity have been rendered available. Whilst thousands are becoming irrecoverably ruined, many that were lost are being saved; and if our people will but learn the lessons which Providence is endeavoring to teach us, these shall be to us the sun which driveth away the chaff, that only the precious wheat may remain. Nay, and amid it all, what great wonder is being enacted before us? What mighty miracle, as in the days of Moses? Take you stand for a moment with Balaam, "on the top of Peor that looketh toward Jeshimon," and see. Behold the thousands upon thousands of the long oppressed coming forth dry-shod through all this sea of blood, on their way, with their wives and little ones, to the Canaan of Liberty, sounding the loud cymbals of their deliverance over the waves that are closing upon the pride of their oppressors forever! Behold these strange out-workings of this strange strife of brothers, and see; and confess, with grateful joy to the dear God who presides over it, that "He stayout his rough wind in the day of the east wind."

And, with all, look at our assurances for the future. Dark and impenetrable that future may seem to us, but He who sees the end of all things from the beginning has laid down the sure foundations on which confident anticipations may be built. God is at the helm of things. Whatever may be man's perplexities and fears, the way is clear and plain to him, and nothing can defeat his gracious purposes, or bring his promises to nought. He has his great plans of good to all who put their trust in Him, and they shall be infallibly consummated. Let these days of mystery and trial develop what they may, the result, all things considered, shall be the very best that infinite wisdom and goodness can devise. And if it should even be the greatest day of his dreadful judgments into which we are being brought; that day that shall burn as an oven; the day of the extermination of every plant which He hath not planted; the day when thrones shall fall, and constitutions fail, and confederations dissolve, and all the proud works of apostate man be turned to desolation; still the Lord has covenanted to be an abiding place from the wind, and his people shall sing Hallelujah for ever, over the great salvation that that day shall bring.

RICHARD WEAVER.—We learn by the late English papers that Richard Weaver, the great Revivalist preacher, was recently baptized by the Rev. C. H. Spurgeon at the Metropolitan Tabernacle. The following notice of the labors of Mr. Weaver among the soldiers, we copy from an English paper: "That indefatigable, we had almost said ubiquitous, soldier of the cross, Richard Weaver, has been preaching a crusade in the camp at Aldershot. This man, whose perseverance and self-sacrificing energy is perhaps almost unequalled; who has travelled over greater distances, preached to greater numbers of people, and more frequently, probably, than any living minister of the Gospel, delivering, he tells us himself, (and we believe in no spirit of boasting) sometimes as many as seven sermons a day—this modern champion of Christendom was, surely, a suitable man to lift the banner of the cross among the warriors of our Queen. At the soldiers' mission hall (a new and comfortable building, holding about one thousand persons, situated on the top of the hill at Aldershot,) Mr. Weaver preached on the first two evenings of last week to crowded audiences. We can well imagine how his bronzed and stalwart listeners would appreciate the hardy teaching of such an uncompromising Christian warrior; and how effectively he would enlist into his service, similes and illustrations drawn from the every-day incidents of a camp life! His first sermon was from the most appropriate text, 'I have fought a good fight.' He showed what it was that Paul, and all who would follow his example, had to contend against, and what the reward of a well-fought campaign would be. On the next evening, although the text was not so obviously pertinent, the discourse was especially appropriate to those who, while they

were surrounded by scoffing and worldly companions, whose influence made them fear to confess their Lord and Master. It was,—"I am not ashamed of the Gospel of Christ." He pointed out to his hearers that, whatever their experience might be of the sin and degradation in a soldier's camp, his own experience among the colliers of the North far surpassed it. The English soldier, almost always, has the privilege of hearing the Gospel on the Sabbath; but among the colliers scarcely a man hears the sound of the Word from one year's end to another. On each occasion a good sprinkling of red coats were present, but the majority of his hearers were undoubtedly females. It is to be regretted, perhaps, that as his object was to come into personal contact with the soldiers themselves, that a larger proportion of them could not be induced to attend.

FOLLIES OF GREAT MEN.—The Sublime History of Fools is a book which ought to be written, and which we doubt not would sell greatly. All great men have had their follies, and the field open for gleaming is almost boundless. For instance, we have such facts as the following, recorded in biographies and histories:

Tych Brache, the astronomer, changed color, and his legs shook under him, on meeting with a hare or a fox. Dr. Johnson would never enter a room with his left foot foremost; if by mistake it did get in first, he would step back and place his right foot foremost. Julius Caesar was almost convulsed by the sound of thunder, and always wanted to get in a cellar, or underground to escape the dreadful noise. To Queen Elizabeth the simple word "death" was full of horror. Even Talleyrand trembled and changed color, on hearing the word pronounced. Marshal Saxe who met and overthrew the opposing armies, fled and screamed in terror at the sight of a cat. Peter the Great could never be persuaded to cross a bridge; and though he tried to master the terror, he failed to do so. Whenever he set foot on one he would shriek out in distress and agony. Byron would never help any one to salt at the table, nor would he be helped himself. If any of the article should happen to be spilled on the table, he would jump up and leave his meal unfinished. The story of the great Frenchman, Malebranche, is well authenticated. He fancied he carried an enormous leg of mutton on the end of his nose. No one could convince him to the contrary. One day a gentleman visiting him adopted this plan to cure him of his folly:

He approached him with the intention of embracing him, when he suddenly exclaimed: "Ha! your leg of mutton has struck me in the face!" at which Malebranche expressed regret. The friend went on. "May I remove this encumbrance with a razor?" "Ah! my friend! I owe you more than life. Yes, yes, by all means cut it off!" In a twinkling the friend lightly cut the tip of the philosopher's nose, and adroitly taking from under his cloak a superb leg of mutton, raised it in triumph. "Ah!" cried Malebranche, "I live! I breathe! I am saved! My nose is free; my head is free! but—but it was raw, and that is cooked!" "Truly, but then you have been seated near the fire; that must be the reason." Malebranche was satisfied, and from that time forward he made no more complaints about any mutton leg, or any monstrous protuberance on his nose.

A FASHIONABLE PARLOR.—Mrs. Harriet Beecher Stowe, in her House and Home Papers in the Atlantic Monthly, speaks thus of this peculiar American Institution:

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The news of Early's defeat has spread a deep gloom over Richmond and other parts of rebellion. They regarded Fisher's Hill as an impregnable position, but from which they have been routed by Gen. Sheridan.

There are numerous rumors abroad that the rebels are about to evacuate both Petersburg and Richmond. The distress of the people is becoming extreme.

Gov. Brown of Georgia is said to have submitted peace propositions to Gen. Sherman; what they are is not known.

The prospect of a speedy close of the war is every day brightening. Even that unhappy sheet, the New York World, confesses that the rebels now have but one great army left. The gold market has declined so that Monday noon it sold for \$1.85, and with it there is a rapid decline of all kinds of merchandise.

ST. LOUIS, Sept. 24. The train captured at Cabin's Creek, Ga., on Monday last, consisted of 200 wagons instead of 100, several of which were among the lost. Total value estimated at \$1,000,000. McDonald & Fuller of Leavenworth are heavy losers. McDonald & Longle lose about \$300,000.

GEORGIA WEARY OF THE REBELLION.

A Washington dispatch to the Advertiser says there are reasons for believing that Georgia or rather many persons in Georgia are ready for peace. This is made evident by certain editorials, written in a spirit of blustering defiance, in the Georgia papers in the direct interest of the rebel government, no less than the tone of uneasiness in the Richmond papers. Thus the Augusta Constitutionalist swaggeringly says: "All reports of weariness on the part of the people of Georgia are lies," while the Richmond Dispatch of last Tuesday, in a well considered article on peace and the position of Georgia, asks, with evident alarm: "Will Georgia, the second State to declare her independence, be the first to submit to Yankee rule?"

Correspondence.

FROM SAMUEL CHAPMAN.

Dear Bro. Litch.—Two and a half months having now past since I last wrote for the columns of the Herald, dating them at Rutland Station, July 1st, the time has arrived when the friends will naturally be expecting to hear from me again. In great weakness of body, therefore, (or limb) I take pen in hand and will attempt to write. When I had nearly completed my labors at Rutland Station, a Bro. Bogardus, of Woodford Co., (some ten miles south) hearing of our meetings, came over and met us on the Sabbath. Our subject that day was, "The Lord shall rise up, be wro h." &c. Isaiah 21, 22. Had a free time in speaking, and the brethren were manifestly comforted. Bro. B. was so deeply interested that he requested me to visit his place and hold a few meetings there, but on learning that Bro. B. and his wife were the only adventists in that community—it being right in the midst of grain harvest, hot weather, and the evenings at the very shortest—I discovered no prospect of getting a hearing there if I went and for that reason gave him little or no encouragement; so he left us with his feelings rather saddened, but returned to us again a few days after, and said, "Bro. C. I have seen a number of our neighbors, and all say if you come there and preach, they will come out to hear." I therefore gave him an appointment for the next Wednesday evening. The sanctuary, (a common school house) was so well filled, and such good attention paid to the word, I at once resolved to continue our meetings through the week, and on the following Sabbath. By that time the interest to hear had manifestly increased, and we decided to protract the effort yet another week. And it was truly encouraging to see the farmers and their workers come in every evening, right from their harvest-fields, and fill the house, and listen patiently to the word till ten o'clock, and sometimes quarter past; for the sun then setting at half past seven o'clock it was difficult to complete the introductory services and have preaching commence before nine o'clock. The second Sabbath, the house was not only filled to overflowing, but as many more outside in perfect stillness listening to the word at the door and windows. As the fruit of that brief effort many of the most intelligent minds frankly acknowledged in private conversation that we had satisfactorily proved the doctrine we hold; several others confessed it publicly and were signally blessed. One prominent man subscribed for the Advent Herald, and sent on his two dollars. And prejudice seemed to be removed from all minds. Bro. Clark, of Amboy, who preached to the church at Rutland once in two weeks, came down and attended our afternoon meeting the second Sunday, took part in the services, was much gratified to see the interest that was awakened there, left an appointment, and promised to be with that people occasionally hereafter. Bro. and sister Bogardus were very cheerful, giving praise to God that they were no longer solitary adventists in Minook, and manifested (not in word only) due respect and care for Bro. Chapman. So I left in good spirits, confidently hoping to meet some precious souls in the soon coming kingdom, as the fruits of that humble effort.

From there I went to Springfield, the State capital, one hundred miles south, to rest a few days and enjoy an interview with my personal friend and benefactor, Dr. M. Helm, and his interesting family. Met a cheerful reception, as I anticipated. After spending two or three days with them in conversation of past experience and with respect to our "blessed hope," I took the stage for Stonington, Christian Co., (forty miles east) to visit Thomas P. Chapman, a brother of mine, and other relations in that community. Finding no open door for pulpit labor, I devoted my whole time for two weeks in visiting from house to house, preaching as I went, and showing from the Scriptures and present signs of the times that the coming of

the Lord was "even at the doors." All listened to our message with respectful attention. My brother and his family and several of the friends received the word understandingly, and in order to retain the light they had gained, and to obtain further knowledge on the subject, two of the most prominent persons among them subscribed for the Advent Herald, and cheerfully paid their two dollars each, intending to read and circulate. The Lord grant that it prove the means of confirming and keeping them steadfast in the faith till the trumpet sounds, is my most hearty and sincere prayer.

Returned to Springfield, and spent some two or three weeks visiting the isolated adventists at their respective homes. Held several evening meetings at private houses, and found it profitable, most of which at Bro. Geo. Wise's. He and his family were especially benefitted. Being anxious to hear more advent preaching, Bro. and Sister Wise and a daughter of theirs went, and kindly conveyed me to the Havannah tent meeting (fifty miles north) and brought me back with them. It was an interesting meeting, and they were so signalized that they decided to attend the new tabernacle meeting, which was to commence at Amboy the next week, intending, if possible, to have the same great tent pitched in the city of Springfield during the fall months. I hope to hear that they succeeded in their plans, and that the inhabitants of Springfield will be benefitted thereby; and that Bro. and Sister Wise will be richly rewarded for their zeal and activity in the advent cause.

On Thursday, the 25th of August, I left Springfield and came on to Mount Pleasant, in Brown Co., (seventy miles west) intending to spend a week only with the little church we organized there some twelve years since, and then pass on to meet other calls still further west. Met a hearty greeting by Bro. Raymond and others, who readily notified the people, and we had a respectable gathering at their school house on Friday evening. We used for a text on that occasion, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 28. I had great liberty in preaching a free salvation to all that would accept of it on gospel terms, and failed not to enforce the "looking for him" if they would have "salvation" when he appeared." The brethren were manifestly comforted, and all gave solemn attention to the word. When we had announced our appointments for the next evening and the coming Sabbath, and pronounced the benediction, a predominating Baptist minister, who happened to be present and had listened to the discourse, rose and announced to the congregation: "If you will come out and hear me, I will give you mine opinion on this subject next Wednesday evening." This we considered rather un courteous, as we had just entered upon a protracted effort, and I had designed that evening to my next audience. But we raised no objections, confidently trusting in God that although this was designed by Satan for evil, it might nevertheless be overruled for good, so we continued our meetings there with increasing interest till Monday evening. On Tuesday evening, by special request and due arrangement, I preached to a large congregation at the Buckhorn chapel, (five miles south) where the word was generally well received. Our Bro. Bush, and other adventists there, (my children in the gospel) were especially blest and encouraged.

On "Wednesday eve" we were all at Mount Pleasant to learn what was the "mine opinion" on the subject of Friday evening. The house was full, and the man was considerably embarrassed, so that he gave us but little more than his bare "opinion," and even that so scattered a manner that we found it rather difficult to note it down; but when he attempted to quote Scripture in support of his "limited atonement, and the utter impossibility of falling from grace," we were careful to take notes, so that we might reply in Scriptural language. In illustrating his views on one occasion he assumed confidence, and boldly asserted "Christ never died for a goat," (i.e. a sinner,) and soon brought his remarks to a close. When that remark was made I readily thought of Christ's own words, viz.: "I am not come to call the righteous, but sinners to repentance." Matt. ix. 13. The apostle's declaration, "But God commendeth his love toward us, in that while we were yet sinners" (goats). "Christ died for us." Rom. v. 8. Also the "faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief!" 1 Tim. i. 15; and a host of kindred Scriptures. So I announced, "The Lord permitting, I will to-morrow evening reply to this discourse, (sparing 'mine opinion') and give the Bible teachings on the various points introduced and commented upon by the speaker this evening, and hope to have a general hearing." Our wishes were fully gratified. I occupied an hour and a half; had the best of attention, and if ever the Lord helped me to speak and preach a "free salvation to the penitent sinner," and perseverance in holy living, in order that we may be saved in the day of the Lord, it was on that occasion. The word was heartily received by all, except a few, denominational and known there as "hardshell Baptists." They were sorely offended, and said "they would never hear Chapman preach again." Several of their children, however, (of middle age) and others, readily received the views we presented on that occasion, and heartily adopted the advent faith. Three of whom united with the advent church there, increasing its number to near sixty members. So great an interest was there awakened (and greatly increased by Satan's attempt to hinder,) that I consented to spend the second week with them. The church for sometime had been in a low state; being widely scattered, and having no settled pastor, they had for several weeks, "as the manner of some is, forsaken the assembling of themselves together." Heb. x. 25. But now being thoroughly revived, they resolved unanimously to re-establish their meetings and faithfully maintain them till Jesus comes. Manifested much gratitude to God for directing the footsteps of "Bro. C." to them once more, and

were quite liberal in contributing for his benefit, for which the Lord will reward them in due time.

Came from there to this place (25 miles north) on Tuesday of last week, (6th inst.) intending to spend a week with the advent church here; and most certainly by this time be at the great "tabernacle" tent meeting with Bro. Himes, in Burlington, Iowa; and when that service was through, to proceed to meet several earnest calls from the brethren in that State; but Satan hindered me. When I arrived at Denver Station I learned that it was but two miles to Bro. Scott's (the advent preacher here) and being in perfect health and good cheer, I took my baggage and tripped it to his house on foot. Baggage ignorant of my intention to visit them about that time, Bro. S. and others met me with considerable surprise, and yet joyfully. It was soon arranged that we have "preaching at their new" chapel on Wednesday evening. (the next day.) After dinner Bro. Scott went out to notify the people; and, being anxious to see several of the friends, especially those of my children in the gospel, I took another direction and called on a number of families, and met some hearty greetings.

When I had thus travelled that P.M. more than eight miles, I was within a few rods of Bro. Stone's, where I had designed to spend the night. I heard the sound of lumber wagons behind me which seemed to be coming with considerable speed, and instead of looking back, I stepped off the track to give them opportunity to pass safely by me, when the wagon on the track immediately passed by, having a long board across it (used for a seat,) which extended some distance from the wagon; that board struck me suddenly on the back and thrust me forward with my hands and face literally on the ground, and my right leg considerably extended from the other, when at the same instant another wagon passed on the other side of me with six or eight men in it, the wheels of which ran over that right leg. On the calf of the leg and the other just above the ankle, and bruised it exceedingly. They stopped and made many enquiries and apologies claiming that they did not see me, &c., (although it was broad daylight, with the sun more than an hour high,) offered to take me in their wagon to Bro. Stone's house. But perceiving that they were under the influence of whiskey, or some other strong drink, I felt that I should be safer when left alone. They were on their return from a horse race exhibition, and this accoumts for their recklessness. When they were gone I hobbed along the best way I could till I arrived at Bro. Stone's hospitable habitation, and their I received all the sympathy and kind treatment they could possibly render. The next morning Bro. Stone, helped me into his carriage and kindly conveyed me back to Bro. Scott's. The Dr. at Chil was sent for, (six miles from us) who on a careful examination of my limb, decided that no bone was broken, but remarked "It is next to a miracle for a heavy wagon with such a load (not less than a ton half) to pass over a man's leg with nothing extra to shield it and break no bone or even fracture the skin on the leg." Yet the limb was black and blue, and desperately swollen, attended with severe and constant pain. The Dr. approved of the remedies we had procured and were using. (especially of Dr. Whitten's Golden Salve.) He bandaged the wounds, gave all needful instructions, and yet refused to take even a penny for his services. The Lord reward him, is my sincere prayer. Bro. Scott met my appointment Wednesday eve; said there was a large congregation, and as many of them were disappointed in not seeing and hearing "Bro. C." he gave out an appointment for me on Friday evening. I was carefully conveyed to the chapel. We had a good gathering and I had usual liberty in speaking for 1½ hours, bearing my whole weight on one foot, and suffered no serious injury by it. All being anxious to hear, I ventured to speak to them again on Sunday A.M. and Sunday evening. They have a very commodious chapel 36 by 50 feet on the ground. It was well filled in the morning, and completely crowded in the evening, and having the best of attention and perfect liberty of utterance, I occupied full three hours in those two services, and was positive as on Friday evening, and the brethren were manifestly comforted. On Tuesday evening of this week, I gave a brief discourse on, "Wherefore comfort one another with these words" 1 Thess. 4:18, and gave liberty for remarks, when a full hour was faithfully improved by the brethren and sisters. It was indeed a time of "comforting one another with those" and similar words.

The Dr. called on me yesterday and said my leg was doing well, but it would take some time yet for the wound to heal so that I can use my limb, and dismiss the crust. But I thank God that I can preach standing on one foot, for I can bear no weight on the other yet. The swelling has gone down, and the pain greatly subsided, so that I am hoping to recover soon. Pray for me dear brethren and sisters. When I leave here I small cross the Mississippi and spend some time in Iowa. My address till I write again will be, Pike, Muscatine Co., Iowa, care of Mr. Samuel Overture.

Yours, Bro. Litch, as ever, longing for deliverance.

St. Albans, Ill., Sept. 1863.

FROM THOMAS P. CHAPMAN.

Dear Bro. Litch.—Having received several numbers of the Advent Herald through your kindness, it would seem amiss in me longer to defer tendering to you my unsigned thanks for such unmerited favors. While the columns of your paper abound in a great variety of religious intelligence emanating from some of the most distinguished writers of the day, among others is occasionally seen a production from the Rev. Samuel Chapman, who holds a relationship with your humble servant no less sacred than that of brother, and as my age approaches in closer proximity to his than any of the rest of my brothers, it is by no means strange that our hearts should be cemented together like those of David and Jonathan,

In reading his last letter in the Herald my mind was transported back to the scenes of our more juvenile years, when we were under the watch-care of devout parents, our father being deacon, who often attempted to inculcate into our young minds that there was a heaven to win and a hell to shun. Those admissions sank deeply into our hearts. Often while by ourselves the subject of eternity and that awful hell to which we were exposed, gave us many painful sensations; while the news of a sudden death among those about our own age, whom we loved and revered, filled our minds with such solemn awe as to drive us to our closets, long before we had reason to hope that we had experienced the new birth. It was, if I mistake not, in the year of 1804 that my brother had an attack of fever which confined him to his room, for several weeks. In the month of June father was summoned, with his hands to work on the road. Late in the afternoon of that day my brother came where we were working the road, with the joyful tidings that he felt better than he had done during his confinement, "and I begin to look forward," said he, "at no distant day, when I will be able once more to resume my task with you in the field." At this announcement my joy knew no bounds. On our reaching the family mansion our venerable father, feeling the fatigues of a hard day's labor, called for a bowl of bread and milk, omitting to ask a blessing over his repast, as had been his uniform custom. Our parents slept in the west great room, while my brother and I had been assigned the adjoining bedroom. Scarcely had the family retired to rest, and the lights were extinguished, than my brother was taken with a strange breathing. I inquired to know the cause. "O, Tommy," he responded, "I am dying, and am about to be plunged into that irrevocable hell that has caused us so much fearful foreboding. At this time his shrieks of anguish and despair had become so alarming that the whole family group was weeping over their son and brother. "O father," exclaimed my brother, "cannot thou not rescue me from Satan's grasp, who is striving to have me, that may sift me as wheat, while hell is located at my bedside, yearning to receive me." At this dilemma our elder brother was dispatched for the Dr., and during an intermediate space of more than two hours, his alarms and ejaculations became unceasing. But in the midst of his distress the Dr. was seen approaching his bedside, who, after a critical examination of his patient, was interrogated by our anxious mother what he thought of Samuel's case. "I think," said the Dr., "his distress of soul is far greater than that of body, yet, as it is evident he is not far from the kingdom of heaven." As our family physician was a clergyman also, mother inquired of Samuel if he wanted Elder Spaulding to pray with him. "Oh, yes," responded my brother. The Elder, after questioning his patient, knelt by his bedside, where, with outspread hands he gave vent to his feelings in a warm supplication, that found its way to the court of heaven, and was immediately answered on earth. And although the time I was but a youth, still a portion of its substance clings to my mind like that of yesterday's occurrences. While he besought God, in the plenitude of his loving kindness, that he would interpose in behalf of his patient, to rob Satan of his prey, forbidding that the sickness of his suppliant should be unto death, but that it might redound to the honor and glory of God, and before the Elder had completed his prayer that burden of sin had vanished like the morning dew, and before the Dr. left his patient had dropped into a calm and gentle sleep, causing the Dr. to remark that he was confident his patient had passed from death unto life. After the Dr. had taken leave, father spoke to Nathan, our eldest brother, that he had better try and hurry to bed, knowing at the lateness of the hour, he must be greatly fatigued. "O, father!" exclaimed Nathan "I cannot think of going to bed till I tell you what I hope God has done for my poor soul. I trust, through the intercession of his dear Son, my sins, though many, have all been cancelled through that atoning sacrifice made on Calvary."

This glorious intelligence lit upon the ears of the astonished father like a peal of thunder from a clear sky, and was so invigorating to his hitherto desponding mind that he had forgotten his fatigue of body. Next morning, at early dawn, father was seated at Samuel's bedside, to enquire after his welfare, from whom he learnt that he lost his burden of sin while Elder Spaulding was pleading with God in his behalf; but as yet was void of that faith so essential to his growth in grace and for his advancement in the Divine life. During the day, Samuel was visited by a mother in Israel, who, at father's suggestion, gave a relation of her Christian experience. Samuel listened to its recital with all the solemnity of an apostle, and at its conclusion was fully conscious that God had made use of her experience, as one of his supernatural agencies, in convincing him that he had been adopted into the family of Christ.

From this time forward he continued to grow in grace until he, with his elder brother, was moved by the Holy Ghost to make an offering of themselves to the church, and was received by that body after they had submitted to the ordinance of God's house, and the next day they repaired to the water-side, where the administrator took each by the hand, gently leading them down the bank of Jordan, where they were buried with Christ in baptism. This, I trust, was to them the happiest day of their lives, which proved but the foreshadowing of a more powerful work of grace, as the banks of Jordan were weekly thronged by anxious faces, many of whom had found peace in believing, while others were enquiring of men and brethren what they must do to be saved. Nor was the revival confined to that particular region but it rapidly spread through other localities, until it reached a neighboring town, at a distance of ten miles, where I had an uncle, having a large family of children, who having learnt of the revival in our midst, and knowing that the malady of the sin-sick soul was contagious, sent down his two eldest sons, hoping thereby they might become sharers in the good work; while Samuel be

sought them with tears to immediately attend to the one thing needful, as it is said, now is the accepted time; and when they left it was evident that his exhortation had not been like water spilt upon the ground, since the next time we heard from them, we were happy to learn they had found Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth.

I remain dear sir, yours with respect.

St. Albans, Ill.

FROM BRO. J. PEARCE.

Bro. Litch.—The Herald continues to come; its weekly visits are much appreciated; it comes with cheer richly laden with good wholesome food, calculated to make its readers healthy, strong, wise and happy; there are some good pieces. May anunction from above be continually showered upon its editor and contributors; their souls be filled with light and love, that their tongues and pens may be kept moving for the glory of God and the advancement of truth; then when the Chief Shepherd shall appear, may they all receive a crown of life that fadeth not away. We hope the Herald will never be allowed to groan again under the burden that it has been subjected to in the past. God has stood by it in the time of its greatest peril, and will in the future, until it has heralded in the King of kings to sit on David's throne. Come, brethren and sisters, let us throw in our mites. There should be no lack in the treasury of the Lord; the Herald advocates those great truths which cheers our hearts and gives us so much comfort in the anticipation of speedy redemption.

I enclose five dollars on my part to help meet the unexpected outlay.

Yours in hope, J. PEARCE.

Bro. Litch.—I shall fill the ballance of my letter with a few gleanings from the Way Marks in the Wilderness, a pamphlet edited by Eld. James Ingles, of Detroit. He is a good Bible student; he takes the same view as yourself, that the last week of the seventy, in Daniel, is in the future. He says: "We proceed, therefore, to consider the third and last division of the seventy weeks, which consists of one heptad or seven years. But before doing so, we must call to mind the Divine rule, or method of reckoning time, which was exemplified in the two first great cycles of Israel's history, each of which consisted of seventy heptads, or four hundred and ninety years. The first extends from the exodus to the dedication of Solomon's temple, the actual time between these events is six hundred and twenty-one years, but the duration of seven different periods of subjection to heathen kings amounting in all to one hundred and thirty-one years, must be deducted, and we have four hundred and ninety years of Israel's national existence before God. The second extends from the dedication of the temple to the return of the Jews from Babylon, and must be deducted; and then we have as before, four hundred and ninety years of Israel's national existence. In God's reckoning, the years of Israel's bondage are omitted, as though in a moral sense they had no existence.

The object of this notice, or advertisement, I will now sum up by the following offer. To any person, who will immediately remit me six dollars in green-backs, I will in return send them by express, three dozen of Golden Salve and six plants of the Great Eastern Strawberry. All will be sent in a small box, carefully arranged, with the plants secured in moist earth, so that they will be sure to grow when they are transplanted. The month of October is as good a time as there is in the whole year to transplant them. They will bear the next season. They should be set out in rich ground, made mellow to the depth of a shovel-blade. Put them about eighteen inches apart, in order to give good room to spread. The runners put out in June, and continue to spread through the season. The six plants will increase to about a hundred by the next Autumn. Then, almost any sized bed can be had for all future time, i.e., as far as supply of plants is concerned.

There will be no deviation from the terms above stated or number of plants.

Address "C. P. Whitten, Lowell, Mass." Write your name plain; also, the name of your post-office; also, the place where the box should be sent by the express. Remittances and orders must be sent before Oct. 16th. The sooner the better, in order that I may know how many to prepare transplanting boxes for.

C. P. WHITTEN.

Lowell, Mass., Sept. 12.

RECEIPTS FOR THE HERALD TO SEPT. 25TH.

The Family Circle.

THERE IS LEFT THE WAY OF PIA.
Oh, there's a power in hope and faith,
That works when all else fails,
And then by might prevails.
When all the ways of earth are spent,
And no relief is there,
When gold and friends, and strength are rent,
There's left the way of prayer.

When dangers unforeseen arise,
As often they will come,
And threaten all we dearly prize,
Our friendship, life and home;
And though our hope appears to die,
Our hearts sink in despair;

There's left a Saving Power on high,
That can be reached by prayer.

We often plead we cannot lend us aid,
To charity our aid,

Nor dark misfortune's want befriend

Give light to sorrow's shade;

Though we've no gold whence to relieve

Life's miseries and care,

Yet, if we've nothing else to give,

O give the aid of prayer.

"Ask, and ye shall receive" are words

That were not said in vain;

By prayer we strike the heavenly chords;

That reach to earth again.

True words, in faithful actions set,

Most precious fruits will bear,

For God never lets unswayed yet,

An earnest, heart-felt prayer.

It is a consolation sweet

This blessed truth to know,

That when life's storms around us beat,

We have a place to go,

Where all secure, we calmly rest

From sorrow, sin and care

Where heaven on earth can be possessed,

Tis found of God in prayer.

—Original.—

The Conversational Historian,
A GENERAL SYNOPSIS OF
Ancient and Modern Empires, Kingdoms and States.

BY NATHANIEL BROWN.
Author of Essays on Education.

[Copyright secured.]

CHAPTER CXIII.
England.

What was queen Anne familiarly called?

"Good Queen Anne."

Had she an intellect of great power, as well as surpassing moral goodness?

Her talents were not of a brilliant character, in the common acceptance of the term, but her virtues have rendered her name illustrious.

What memorable events occurred in her reign?

One was the war with France which continued nearly all the time she sat upon the English throne. Another was the constitutional union between England and Scotland. Another was the saving of the house of Austria from ruin by a victory gained by Marlborough. Another event was the humbling of the pride of Louis, King of France. Another was the giving up by Spain to England, all right to Gibraltar and the island of Minorca. Another was France gave up all Hudson's Bay—all Nova Scotia, St. Christopher's and Newfoundland. Other events were the violent party spirit that manifested itself during her reign, especially after the peace with France, between the whigs and Tories. Next followed the dismissal of the immortal Duke of Marlborough in consequence of the quarrel between the whigs and tories.

Who was the Duke of Marlborough?

He was an English nobleman who commanded the English army in France. He fought many battles, but never lost one. He was a statesman of the first rank, understanding well the tricks and treachery of diplomats, and was himself unsurpassed as a successful negotiator.

What remarkable battles were fought?

The battle of Blenheim in which Marlborough was victorious and the French lost 20,000 men, this was the victory that saved the "House of Austria" from ruin. Also the battle of Ramillies and the subsequent conquest of the whole of the Netherlands.

Who were allied with England in this war against France?

Germany and Holland.

Who commanded their army?

Prince Eugene, a worthy associate and peer of Marlborough.

In the constitutional union of England with Scotland, what were some of the principal stipulations?

That Scotland should be represented by 16 peers and 45 commons, and that all peers of Scotland should be also peers of Great Britain.

How long did queen Anne reign?

Only about 12 years!

What benefits to mankind have been secured in consequence of the reign of queen Anne, and the splendid victories achieved by the Duke of Marlborough?

The English nation have been able in consequence of their influence obtained, not only in the reign of Anne, but in all subsequent times by their achievements on the ocean and on the land, to fill the world with Bibles, science, art, literature and all that kind of knowledge which, if not abused, make our race the glorious representatives of the Almighty Creator.

—Original.—

CHAPTER CXIV.

George I. George II.

Who succeeded to the throne on the death of Anne?

George I., Elector of Hanover, of the

house of Brunswick, was proclaimed by the regency in the year 1714 A. C.

Whose son was George I.?

He was the son of Ernest Augustus, Elector of Hanover, and of Sophia

grand-daughter of James I.

Did the exclusion of the Pretender, the son of James II., styled "The Chevalier St. George," produce any excitement?

The tranquility of the nation was somewhat disturbed, but after his army was defeated he fled to France, and peace was re-established.

What was the character of George I.?

Historians agree generally that he was wise, prudent and good; but rather inclined to be with, and favor his German subjects. Natural, very good—*Springfield Republican*.

What noted act was there in his reign?

The famous South Sea act, by which it was hoped the national debt would become liquidated. It proved to be however, a most disastrous affair. The English government, notwithstanding, preserved its credit and always has to this day, although the government owes thousands of millions of dollars.

Where did George I. die?

He died in Germany.

Who succeeded George I.?

George II. in the year 1727. He favored the whigs, and like his father was much attached to his German possessions.

What was the character of George II.?

He satisfied his people by his just measures and wise acts.

Did he have any wars?

One with Spain in 1739 but nothing was gained by either party. Another with France in 1744 when the English fought for Austria in the war of succession.

Who was the prime minister of George II.?

Sir Robert Walpole, a statesman worthy of respect.

When was the rebellion in Scotland?

The rebellion occurred in Scotland in the year 1745 in consequence of an effort made by Charles, son of the old Pretender to obtain the throne, assisted by Louis XV.

Was the young Charles successful?

He was successful at first in the battles of Preston-pans and Falkirk. Afterwards at the battle of Culloden, he was completely overthrown, and the Stuart family made no more attempts to regain their lost sceptre.

In what year was war renewed with France?

In 1755, on account of the encroachments of France in North America.

Had the catholics at this time any foot-hold in North America?

There were very few churches in the British colonies, except in Maryland—some in Lower Canada and Louisiana while Mexico was wholly under the Hierarchy of Rome.

Have Protestants anything to be thankful for, more than Catholics?

They have abundant cause of gratitude for light and knowledge, which blessings are not allowed to Catholics.

From the Sabbath Recorder.

The Koran.

TURKISH GOVERNMENT AS FOUNDED UPON IT.

(Continued.)

We have already spoken of the book which will be delivered to each person, and he will be obliged to read from it all his actions in this life, be they good or bad. The Koran says:

"On a certain day, we will call all men to judgment; and whosoever shall have this book given him into his right hand, shall read his book with joy, and satisfaction."—Chapter 17. "On the day of resurrection, every man shall be offered an open book; and the angels shall say unto them, Read thy book; thine own soul shall be a sufficient accountant with thee this day."—Ibid. After the book has been read, the person will be weighed in the balance; or, as some say, the books will be weighed; and, according as those wherein the good or the bad actions predominate, sentence will be given. This balance will, it is said, be held by Gabriel, and it is of so vast a size, that its scales, one of which hangs over paradise, and the other over hell, are capacious enough to contain both heaven and earth. The Koran says, in the 23d chapter: "They whose balances shall be heavy with good works, shall be happy; but they whose balances shall be light, are those who shall lose their souls, and they shall remain in hell forever."

The examinations having been concluded, both the good and the bad, will take their way to their respective future abode. But they will first be obliged to pass over the bridge El Sirat, which, they say, is laid over the midst of hell; and which is finer than a hair, and sharper than a sword. This bridge, however, will present no difficulty to the good Moslems, who will pass over it with the greatest ease; but the wicked will miss their footing, and fall down headlong into hell, which is gaping for them beneath.

As to the punishment of the wicked, the Moslems are taught that hell is divided into seven compartments, one below the other. The first, called Jehenna, is designed for the wicked Mos-

lems, who, after they have been punished according to their demerits, will at length be renewed; the other divisions are allotted to those of different religions; the Christians being allotted the fourth in the downward scale, and the seventh, which is the lowest, and the worst of all, to the hypocrites, or those who outwardly professed to be religious, but who were not really so in their hearts.

The following extract from the 22d chapter is a terrible description of the torments of hell: "And those who believe not, shall have garments of fire fitted to them; boiling water shall be poured on their heads; their bowels shall be dissolved thereby, and also their skins. So often as they endeavor to escape from hell, because of the anguish of their torments, they shall be dragged back into the same, and their tormentors shall say unto them, 'Taste ye the pain of burning instead of beauty.' We have named but a part of the fertilizers of every household. Generally speaking, whatever is offensive to sight or smell is urging the appeal to our revolted tastes—Bury me, and I'll do you good—*Springfield Republican*.

Between heaven and hell there is a partition, called El-Araf, on which those who do not deserve to be entirely condemned, and yet whose good works are not sufficient to entitle them to enter paradise, are placed. Of this partition, the Koran speaks in the 7th chapter: "And between the blessed and the damned, there shall be a veil, and men shall stand on El-Araf, and shall enter into them in paradise, saying, Peace be with you! And they shall call upon those in hell, saying, What hath your gathering of riches availed you, that ye were puffed up with pride. And the inhabitants of hell shall call upon those in paradise, saying, Pour upon us some water, or give us some of those refreshments which God hath given you. And they shall answer, Verily, God hath forbidden them to the unbelievers."

[To be continued.]

HO. TO MAKE BEAUTIFUL HOMES.

(Continued.)

The greater part of our population are waiting till they can afford to have pleasant homes, forgetting that they can at no time afford to have any other. We take the color of our daily surroundings, and are happier, more able, stronger to labor and firmer to endure, when those surroundings are pleasing and in good taste. To possess these important qualities they need not be expensive. True beauty is cheaper than we think. The first charm of a home, within and without, is thorough neatness, and this is the result of habit, not outlay. It is often cheaper than filth. Paint the house if you can; if not, whitewash; but in any case let it be in thorough repair. Let there be no loose shingles, or dangling clapboards, or gates hanging by a broken hinge. These favor thrift as well as taste. Let the house be sufficiently shaded. This will pay in comfort, wear of furniture, and lack of flies. If you cannot afford green blinds, you can always afford a green tree or two, that costs nothing but labor and patience, and will shelter you from the sun in summer and the wind in winter.

Paint vines of some kind about your premises; they are indispensable to grace; they show that Nature takes kindly to your home, and has thrown her arm round it. You need not resort to costly climbers, woodbine and clematis may be had for the gathering, and grapes and hop-vines may be so trained to combine beauty and profit. Let your turf be smooth and firm as velvet, and enforce the death penalty upon weeds with an unsparring hand. No man, rich or poor, can afford to raise weeds. They choose the richest spots, where flowers, or fruit bearing plants, might grow, and send abroad their seeds as missionaries of evil into every nook and corner." Ill-kept places always have their vegetable five points, where sin and misery are mimicked in pigweed, burdock, and nettles. A very few flowers will suffice; a monthly rose in the window, a morning glory over the doorway, a bright border between your kitchen garden and the street; these add to the picture just those touches of color that make it pleasant to the eye. With half a dozen cheap and common kinds, your wife will take care that something is always in bloom.

"When I was young I was poor; when I was old I became rich, but in each condition I found disappointment. When the faculties of enjoyment were, I had not the means; when the means came, the faculties were gone."

Plant vines of some kind about your premises; they are indispensable to grace; they show that Nature takes kindly to your home, and has thrown her arm round it. You need not resort to costly climbers, woodbine and clematis may be had for the gathering, and grapes and hop-vines may be so trained to combine beauty and profit. Let your turf be smooth and firm as velvet, and enforce the death penalty upon weeds with an unsparring hand. No man, rich or poor, can afford to raise weeds. They choose the richest spots, where flowers, or fruit bearing plants, might grow, and send abroad their seeds as missionaries of evil into every nook and corner." Ill-kept places always have their vegetable five points, where sin and misery are mimicked in pigweed, burdock, and nettles. A very few flowers will suffice; a monthly rose in the window, a morning glory over the doorway, a bright border between your kitchen garden and the street; these add to the picture just those touches of color that make it pleasant to the eye. With half a dozen cheap and common kinds, your wife will take care that something is always in bloom.

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Plant vines of some kind about your premises; they are indispensable to grace; they show that Nature takes kindly to your home, and has thrown her arm round it. You need not resort to costly climbers, woodbine and clematis may be had for the gathering, and grapes and hop-vines may be so trained to combine beauty and profit. Let your turf be smooth and firm as velvet, and enforce the death penalty upon weeds with an unsparring hand. No man, rich or poor, can afford to raise weeds. They choose the richest spots, where flowers, or fruit bearing plants, might grow, and send abroad their seeds as missionaries of evil into every nook and corner." Ill-kept places always have their vegetable five points, where sin and misery are mimicked in pigweed, burdock, and nettles. A very few flowers will suffice; a monthly rose in the window, a morning glory over the doorway, a bright border between your kitchen garden and the street; these add to the picture just those touches of color that make it pleasant to the eye. With half a dozen cheap and common kinds, your wife will take care that something is always in bloom.

"When I was young I was poor; when I was old I became rich, but in each condition I found disappointment. When

obscure? And why suffer a corrupt church to stand out conspicuously, where the pure one ought seemingly to stand? Because "when the dragon saw that he was cast out into the earth he persecuted the woman, who brought forth the male child,"—12: 13, 17. "And the serpent cast out of his mouth water like a river, after the woman, that he might cause her to be carried away of the river." The persecution was so great that it was symbolized by a flood or river, and a history of it may be found in Rev. 9.

The "war" which took place "in heaven" was between Christ and his servants on one side, and the devil and his servants on the other, and it resulted in subjugating pagan Rome to Christ in the days of Constantine "the great." And we read in Rev. 12: 11: "And they overcame him by the blood of the Lamb, and by the word of their testimony." And when the devil was not allowed to control the government of the Roman empire he entered into Mahomet, to which reference is made, Rev. 9: 1-4. And the persecution which was intended to destroy the church, is recorded in the rest of the chapter. Now it was the purpose of God to hide the church by blinding the persecuting power, and so he gets up a corrupt church, which would form an alliance with the kings of the earth, otherwise she would not be able to withstand the onsets of the Mahometan horsemen, said to number two hundred thousand thousand, Rev. 9: 16. And so it is recorded in Rev. 17: 17, "For God hath put it in their hearts to perform his purpose, and to agree, and to give their kingdom to the wild beast, until the words of God shall be fulfilled." So "the earth helped the woman; and the earth opened its mouth, and swallowed up the river, which the dragon cast out of his mouth," Rev. 12: 16. This woman, or corrupt church, instigated the kings to make war for her, which they did offensively 1260, and defensively 30 years more, and the crusades occurred in this time.

The first army which they raised numbered 800,000 men women and children, who went to Jerusalem to take that city, but they all perished; and a second army, larger than the first was raised, and they all perished, and the historian adds: "For two hundred years they continued to pour down there in countless numbers," and for what purpose? Apparently to take Jerusalem; at least, this was the object of the actors; but God's object was, that they might receive the flood, which otherwise would have been hurled at the church of Christ, but which, providentially, the church of Rome had to bear; and all the time that this was being done the church was in "the desert," or in obscurity, so as not to be noticed by any one except the old harlot.

The nations more immediately engaged in fulfilling this prophecy were Greece and Rome; and they are called in Rev. 12: 14, "two wings of a great eagle," which "were given to the woman, that she might fly into the desert, into her place, where she is nourished for a time, and times, and a half a time from the presence of the serpent." This is synonymous with the time that the two witnesses were clothed in scarlet, Rev. 11: 9, and the treading down of "the holy city," Rev. 13: 5.

To be continued.

CALVIN, ROUSSEL, AND LEFEVRE.
BY D. N. SMITH.
The CONFERENCE, this year, has been held at Providence, R. I., on the 1st day of October, for the benefit of the children; they should be objects of special care and training, and led early to the Saviour. When he was upon earth his people brought their children to him for his blessing. This implies that they could not come to him without the aid of some one capable of bringing them; and this is suggestive to every teacher and guardian of youth of important duties and responsibilities. If we cannot take the children's place and believe and be pardoned for them, yet we can lead and show them the way to the Saviour; and this should be the first and most important duty. Children may be educated intellectually, morally and physically, and yet lack the most important culture, which is that of the heart; and yet how many parents there are who seem to look upon the conversion of their children as a secondary affair; they are more anxious to have them appear respectable and accomplished in the eyes of the world than holy in the sight of God. They are more pleased to see their persons adorned with fashionable dress than their souls adorned with a meek and quiet spirit; or would rather have them performing the fashionable music of the day than singing the songs of redeeming love. When the Saviour asked Peter if he loved him, his first commandment was to feed his lambs; showing that the lambs of the flock were objects of special solicitude. Go and do thou likewise.

RESULTS OF FAITH.

Many of our readers, we suppose, will remember the name and the wonderful history of George Muller, of Bristol, as they have more than once been referred to in the columns of the Methodist. There are in the history of the Christian church few, if any, instances, in which the life-work of a man has presented a more striking commentary on what the Scriptures teach us about the power of faith, than the life of Muller. It is now thirty-four years since he had any regular income whatever. In 1830, he felt it his duty to relinquish his regular income in connection with the ministry, and to trust in the Lord alone for the supply of his temporal wants. Ever since, he has lived in the spirit of entire dependence upon God, asking him for what is necessary. That this simple-minded, child-like faith has not been disappointed, we learn from the recently published twenty-fifth report of his operations, being a record of the period from May 26th, 1863, to May 26th, 1864.

In a former report Mr. Muller had stated the reasons which led him to decide on enlarging his orphan houses, so that the present accommodations for 1150 orphans might be extended to room for 2000. Mr. Muller

says on this subject: "After much prayer and exercise of mind, I determined, in dependence on the living God alone, my never-failing friend and helper, to go forward, though this contemplated enlargement would require no less than £50,000; and though the current expenses for the work already in existence were becoming larger and larger." This faith was rewarded. Not only did the required sum come forward, but the last item in the balance-sheet, attested by three auditors, is, "balance in hand, on May 26th, 1864, £19,321 7s 1d."

It is curious to observe how this result was obtained. There is no committee, there are no public meetings for the purpose of enlisting sympathy, there are no appeals for money, there is no list of names of subscribers; there is, in short, none of the usual machinery put in motion for similar purposes, and yet the result is what we have stated. The following are specimens of the donations received: "From a ship-owner, who instead of insuring his vessels, gives the amount which he would have to pay, to the work of God, £50—that is for the building fund—with £150 for missions, £10 for M. C., and £10 for myself." "Dear Sir:—Enclosed you will find a cheque for £90 for the building fund, from a friend of mine, who is giving a seventh of his property to the support of the cause of Christ." "From Warwickshire, £100, with £28 8s. for tract printing, and £28 8s. for thirty orphans for one month." Again, there are "thank-offerings" for a bountiful harvest, for restoration to health, for family mercies, for preservation at sea, for protection from fire, etc.—all expressions of gratitude to God for his mercies. "There is scarcely a country," says Mr. Muller, "from whence I have not received donations; yet all come unsolicited, after anonymously, and in far greater number of cases from entire strangers, who are led by God, in answer to our prayers, to help on this work, which was commenced and is carried out only in dependence on the living God, in whose hands are the hearts of all men."

The objects of Mr. Muller's great institution at Bristol, are, first, to assist day, Sunday and adult schools, in which instruction is given upon Scriptural principles; secondly, to circulate the Holy Scriptures; thirdly to aid missionary efforts; fourthly, the circulation of publications calculated to benefit both believers and unbelievers; and fifthly, to board, clothe, and educate destitute children who have lost both parents by death. For these objects Mr. Muller, as already indicated, received during the space of one year the sum of £63,391 1s 3d.

In narrating the religious experience of George Muller, we, of course, do not mean to intimate that his peculiar way of living has any claim to imitation upon the Christian conscience. Few Christians have ever found, and few will ever find, an inner compulsion to manifest their dependence upon God in the same manner in which George Muller has for so many years. But all will look upon the extraordinary results which have followed this simple-minded faith as a conspicuous gift, given by Divine Providence before the eyes of the whole world, of the reward which is sure to await every exhibition of a living faith.—Methodist.

CALVIN, ROUSSEL, AND LEFEVRE.
BY D. N. SMITH.
The volume opens with the flight of Calvin and Cop from Paris, in 1533, on account of their heretical encroachments before the Sorbonne. Calvin took refuge with Du Tillet at Angoulême. After a time he visited Roussel and Lefèvre at Nérac. He first called upon Roussel:

"The most decided and the most moderate of the theologians of the sixteenth century were now face to face. Calvin, naturally timid and hesitating, would never have had the boldness, so much as to open his mouth; (to use his own words) but faith in Christ begot such a strong assurance in his heart that he could not remain silent." He therefore gave his opinion with decision: "There is no good left in Catholicism," he said. "We must reestablish the church in its ancient purity." What is that you say? answered the astonished Roussel; "God's house ought to be purified, no doubt, but not destroyed." Impossible, said the young reformer; the edifice is so bad that it cannot be repaired. We must pull it down entirely and build a new one in its place." Roussel exclaimed with alarm: "We must cleanse the church, but not by setting it on fire. If we take upon ourselves to pull it down we shall be crushed under the ruins."

Calvin retired in sorrow.

Nérac, as we have said, sheltered another teacher—an old man, whom age might have made weaker than Roussel, but who, under his white hair and decrepit appearance, concealed a living force, to be suddenly revived by contact with the great faith of the young scholar. Calvin asked for Lefèvre's house; everybody knew him: "He is a little bit of a man, old as Herod, but lively as gunpowder," they told him. As we have seen, Lefèvre had professed the great doctrine of justification by faith, even before Luther; but after so many years, the aged doctor still indulged in the vain hope of seeing Catholicism reform itself. "There ought to be only one church," he would frequently repeat, and this idea prevented his separation from Rome. Nevertheless, his spiritualist views permitted him to preserve the unity of charity with all who loved Christ.

When Calvin was admitted into his presence, he discerned the great man under his puny stature, and was caught by the charm which he exercised over all who came near him. What mildness, what depth, what knowledge, modesty, candor, loftiness, piety, moral grandeur, and holiness, had been said of him! It seemed as if all these virtues illuminated the old man with heavenly brightness just as the night of the grave was about to cover him with its darkness. On his side the young man pleased Lefèvre, who began to tell him, how the prosecution of the Sorbonne had compelled him to take refuge in the south, in order, as he said, to escape the bloody hands of those doctors. Calvin endeavored to remove the old man's illusions. He showed him that we

must receive everything from the Word and from the grace of God. He spoke with clearness, with decision, and with energy. Lefèvre was moved—he reflected a little, and weeping, exclaimed: "Alas! I know the truth, but I keep myself apart from those who profess it." Recovering, however, from his trouble, he wiped his eyes, and seeing his young fellow-countryman rejecting all the fitters of this world and preparing to fight under the banner of Jesus, he examined him more attentively, and asked himself if he had not before him that future reformer whom he had once foretold. "Young man," he said, "you will one day be a powerful instrument in the Lord's hand. . . . The world will

obstinately resist Jesus Christ, and everything will seem to conspire against the Son of God; but stand firm on that rock, and

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man just suited to the work and place. He is a devoted Christian who loves and looks for the coming of his Lord; also, of a mechanical turn who can engage in almost any form of labor in the shop or on the plantation, and is thus admirably fitted to lead those who must gain their bread by the sweat of their brow. He has a family who would exert a very salutary influence on the families of the freedmen improving their domestic habits. He has a daughter just qualified for a teacher, who will gladly enter the schoolroom and do her part in that department.

And when this first mission is established we know of some others who are adapted to the same kind of labor, and would gladly go if the way opens.

Let us hear, then, from the Lord's stewards and have our treasury filled up at once. If we had two thousand dollars we could soon find laborers to enter the field and make use of it to good advantage. Let us hear from the friends of missions at once in reference to this matter. There is no time to be lost in doing up the work. Souls are perishing, the day draws to a close, and if aught is done it must be done soon.

"Shall we whose souls are lighted
With wisdom from on high;
Shall we to men benighted
The lamp of life deny?"

INTEREST IN THE CONFERENCE.

We are glad to find a general interest among our friends abroad about attending Conference. Some who would gladly go think they cannot do so. But if they are determined on it, the way will be opened, both as it regards time and means. So be sure and make ready for it, and trust in the Lord to open the way before you. We look for a large attendance and an excellent meeting. But what is wanted to secure the latter is the presence and power of the Holy Spirit. Let all who love the Lord, and wait for his coming kingdom, be earnest in prayer for this end. And understand and remember,—

1st. There will be ample accommodation for all who attend, so you need not hesitate on this account.

2d. You will meet old friends there, or find new ones and form acquaintances as lasting as eternity.

3d. You may expect a great refreshing of soul and quickening of faith. So do not fail to come from every quarter.

INTERESTING HISTORY.

A gentleman of Boston, well known in private business circles, has been all his life, and his ancestors before him, subject to severe attacks of Neuralgia. All the usual remedies failing to help him, he endeavored to discover a cure. By long continued experiments, he at length found an external application which cured him every time he used it without any failure. His friends learned of this, and had numerous calls for the remedy, and for two or three years it went the rounds of private circles, curing almost every one that used it. He sold none, until the demand became so great as to make it almost impossible to supply it without a heavy drain upon his purse.

It was then offered for sale, and he ventured to assert that scarcely any medicine has had such an introduction to the public in so short a time. The sale has been hardly without a parallel. We refer to "Sturgis' Electric Compound." A number of well known gentlemen of Boston, and other places, have used it with remarkable effect, and we have no hesitation in recommending it to every one. It is very common for persons who have been cured to visit the proprietor and offer their names for publication, so remarkable and rapid has been the effects of the medicine. It is applied externally, and a child may use it. All respectable druggists have it for sale.

THE KINGDOM OF CHRIST.

We find in the People's Preacher, of Sept. 22d, a communication under the above heading, signed J. D., of which the editor says: "The following was sent to the Advent Herald in reply to the strictures of that paper upon a former article of this writer. As yet the Herald has declined giving place to this reply."

We can only say, that the appearance of the article in question in the Preacher is all the knowledge we have of it. We have not the most distant remembrance of having ever received such an one, nor any idea of who J. D. is. As to the communication, we will give it to our readers in our next, and the more cheerfully as Bro. O. has heartily endorsed it as expressive "precisely" of his own view. For if the spiritualizing system must be held, we are glad to find somebody frank enough to define their views in reference to it, that we may test them by the Divine Word.

PERSONAL.

ELDER M. B. LANING has accepted a call from Messiah's church, New York city, to take the pastoral charge. His post-office address is No. 11, Seventh Avenue, New York City. He will be happy to communicate with his old friends among whom he has been laboring for a number of years.

ELDER J. H. VANDERZEE has accepted a call from the Advent church, Hudson street, Boston, to become their pastor. He will enter on his duties the 2d Sabbath in October.

We call attention to the advertisement of J. H. PRAY, Sons & Co. in another column. We have found no place in Boston where we could do as well in purchasing carpets as there.

BOOKS AT CONFERENCE.

We shall have an assortment of our books at Conference. Those wishing them can get them there.

The London Spectator, in its summary of affairs, says: "The star of England is for the time overcast. Her allies are plundered, her diplomats worsted; and her statesmen, ingloriously fled, confess themselves afraid

to use the power they have so long been taxing us to raise. In the swamps of Africa her soldiers have been beaten and decimated by disease in a contest that never even commenced. In New Zealand one of the most illustrious of her regiments has been routed disgracefully by their Maori foes, and in the compensating victory the chief laurels were borne off by Maori allies, who led the van in every charge."

News of the Week.

WAR NEWS.

The past has been a week of great military activity. The army of the Potomac has been strongly reinforced, and has moved on Richmond upon the North side of the James river. Several strong entrenchments have been captured with some twenty or more guns. Among the fortifications taken was the one on the north side of the James River, protecting Fort Darling on that side.

There is anticipated a general movement of the army of the Potomac. Correspondence from the army anticipates the speedy capture of Petersburg.

Gen. Kautz made a cavalry raid to within a mile and a half of Richmond. Grant's advanced line is within five miles of Richmond, a position which they will be likely to hold.

The latest reports from Sheridan were that he had followed up his successes and had reached Stanton, the enemy fleeing before him. The movement of Grant's army on Richmond will be likely to deter Lee from reinforcing Early, all his forces being required to protect Richmond, thus leaving Early still to the pursuit of Sheridan.

There has been a formidable invasion of Missouri by the rebels, and some most horrid butcheries have taken place. But the latest reports are that the invaders have been repulsed and driven back out of the State.

METHODIST MUSICAL CONVENTION.

The M. E. church are to hold a national Musical Convention in New York, commencing Oct. 17th. Its objects and plan are set forth in the following memorial from New York city to the late General Conference.

The Conference approved the memorial and the Convention is to be held. The Conference have appointed a committee to represent them in the Convention, and each M. E. church is invited to send a delegate.

BRETHREN AND FATHERS.—The place which music has ever held in the church, and the part it has performed in the success of Methodism establish its importance. While some denominations of Christians, by artistic skill unattainable by the masses, have excited admiration, it has been the purpose of the Methodist church that music should be the medium and instrument of fervent spiritual devotion adapted to all.

In this as in other matters of church polity, our puritanic affinities have caused us to lean too strongly away from ceremonials, and thus we have not sufficiently cherished the science of music, or kept pace with the advanced state of society. It is true, we have not been without efforts, which have at least fixed the love of music and sacred song in the affections of our people stronger perhaps, and more widely diffused, than ever.

Pause, I entreat you, and consider for a moment what reasons you can give that will even satisfy yourselves in calmer moments, what reasons you can give to your fellow-sufferers in the calamity that it will bring. What reasons can you give to the nations of the earth to justify it? They will be the calm and deliberate judges in the case; and to what cause, or one overt act, can you point on which to rest the plea of justification? What right has the North assailed?

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What right has the North assailed? What interest of the South has been invaded? What justice has been denied, of what claim, founded in justice and right, has been withheld? Can any of you to-day name one government act of wrong deliberately and persistently, in all conning time, for the wide and desolating ruin that will inevitably follow this act you now propose to perpetrate?

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DR. BROWNSON.—This learned Catholic is becoming troublesome to his Catholic brethren. A few years ago, he was the ablest champion of Romanism in this country. More recently he has handled some tenets of the papacy severely, and some peculiarities of this system he has denounced in unmeasured terms. This has provoked the keenest censure of the Catholic press. Dr. Moriarty, a distinguished Roman Catholic divine, writes to the Universe of Philadelphia:

This wretched Brownson has been for a considerable time endeavoring, in private, by his slanderous talk, to do more harm than he has yet attempted in public. It is true that, like the scorpion, he is stinging himself; but, as there is something of the cobra-snake in him, it is well to wrench out his fangs. I will, when more at leisure, give a twist to the animal; in the meantime I send you a blow from the Dublin review, which I beg you will apply with the potency of the Universe, and it will serve to lay out Sir Tower for further operations. Print the entire article if you can."

In an editorial in the same, the Universe, excited by some of Dr. Brownson's views on civil liberty expressed in his Review, says:

"What now is to be thought of Dr. Brownson? He is at once a Voltaire and a Garibaldi. The arch infidel never surpassed him in irreligious abuse of the papacy. The arch revolutionist never suggested worse conduct than he has in regard to Rome. And the reviewer calls himself a Catholic—an obedient son of the church! It is false. He is no Catholic. He is no son of the church. The church disclaims him. He is a vain, audacious, irreligious, malignant liberator and revolutionist against God's Church, and nothing else. There is his Review to prove. Let all Catholics repudiate him. He is true to nothing but *tortuousness*. To patronize his Review is to uphold the worst defamation and invasion ever let loose against the church."

ROUND SHOULDERS.—First, round shoulders and stooping forms detract from a fine personal appearance, either when standing, sitting or walking. Women like a beautiful face, eyes, feet, hands, fine dress, ornaments, splendid houses, horses, etc., etc., and take great pains, often run great risks of life to obtain them. Why not work as hard for fine forms?

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The Family Circle.

FOR JESUS' SAKE.

"For Jesus' sake." We lip the words
In childhood's early prayer,
Before the meaning we have learned
Of sorrow, toil, or care,
Before our buoyant hearts have bent
Life's heavy cross to bear.

Untasted yet the bitter cup,

We all must drink below,

Unfelt the galling chain of sin,

That heritage of woe,

Which fain would keep our spirits from

The land to which we go.

"For Jesus' sake." As years roll on

More solemnly we speak

These words—the only talisman

For all the good we seek,

'Tis then we feel that He is strong,

And we are frail and weak.

And as we climb the rugged way,

Which leads to realms above,

Happy for us if we rely

On Jesus' faithful love;

That love which our friends array,

And all our sins remove.

"For Jesus' sake." God hears our prayer,

And grants our hearts' request,

If it is worthy in His sight.

Who knoweth what is best.

He gives us holy peace and joy,

When in His love we rest.

And when we reach the narrow stream,

With trembling voice, but trusting faith,

One prayer we utter then:

Our latest words—"Receive my soul,

For Jesus' sake. Amen!"

—Originals.—

The Conversational Historian,

A GENERAL SYNOPSIS OF

Ancient and Modern Empires, Kingdoms and States.

BY NATHANIEL BROWN.

Author of Essays on Education.

[Copyright secured.]

CHAPTER CXV.

England—George III.

Was George II, successful in his wars

in North America with the French?

At first the French gained some ad-

vantages, but subsequently the brave

general Wolfe, on the Heights of Abra-

ham near Quebec, overthrew the French

army under Montcalm.

What resulted from this battle?

Wolf died in the arms of victory, and

the French surrendered Canada to the

English.

How was it with the English arms in

other parts at this period?

At this time the arms of England

were triumphant in all parts of the

world!

How long did George II. reign?

It was nearly 34 years.

Who mounted the throne when vaca-

ted by the death of George II.?

His grand-son George III. in 1760

A.C.

Was his reign long?

It was 60 years; the longest recorded

in British annals.

For what was he so distinguished?

For the prosperity of art, science, lit-

erature, commerce, manufactures and

almost everything calculated to exalt,

adorn and emblazon the name of Brit-

ain. The power and riches of England

were amazing, and from the year 1760

to 1775 the British nation apparently,

swayed the destinies of the world!

When commenced the colonial war

which resulted in the independence of

the United States of North America?

In 1775 the British commenced hos-

tilities, and in 1783 they acknowledged

the independence of our country.

While the English were losing their

colonial possessions in America, how

was it with them in other parts of the

world?

In other regions, especially, in India,

they were making great acquisitions.

When did the Irish rebellion com-

mence?

It commenced in the year 1798 A. C.

When were England and Ireland re-

united?

A re-union took place in 1801 A. C.

What great event took place in France

during the reign of George III.?

The terrible French revolution.

Did England maintain the glory of

her name in her wars with Napoleon I.?

Never did the moral, military, and na-

val grandeur of England shine with

more clearness and brilliancy.

What distinguished naval captain

flourished in the reign of George III.,

and what battles did he fight?

In this reign flourished the gallant

Nelson, the greatest naval commander

of any age, and who won the battles of

the Nile, Copenhagen and Trafalgar,

and nearly annihilated all the navies of

Europe.

Did George III. have any war with

the United States after he had acknowl-

edged their independence?

In the year 1812 war was declared

by the United States against Great Brit-

ain, and continued about 2 1/2 years,

when peace again ensued.

How did commerce and manufactures

flourish in the United States subsequent

to the peace of 1814 and 1815?

They have generally been in a pros-

perous state.

—Originals.—

CHAPTER CXVI.

England—George IV. William IV.

When did George III. die?

He died in 1820 A. C.

Who succeeded him in the throne?

George IV., of doubtful character. What was the character of George III.? He was a clever man; grave, religious, had tolerable good sense, but was not celebrated for brilliancy, or great intellectual endowments.

What treachery was discovered at the commencement of the reign of George IV.?

A conspiracy was detected, headed by Arthur Thistlewood to assassinate all the ministers of the crown. They were detected however, and five of the ring-leaders were hung and then decapitated, while the rest were banished.

What took place while George IV. was Prince of Wales, in his own family?

He refused to live with his wife Caroline, having charged her with communal infidelity.

Was her infidelity ever proved?

Not positively—her indiscretions were apparent.

Did George IV. ever become reconciled to his wife?

Never; but used all his official power against her.

How long did she survive the corona-

tion of her husband?

She died broken-hearted in the course

of a few weeks.

Was George himself a virtuous man?

It is said that he was licentious, and certainly he was relentless and inexorable.

While Queen Caroline was the object of persecution, how did the English nation feel towards her?

She had the sympathies of nearly the whole English nation.

Was the reign of George IV. distin-

guished for any great event?

Nothing of uncommon notoriety took

place, except what has been mentioned.

Agriculture, commerce and manufac-

tures were prosperous, and the British

possessions in India were enlarged, and

England in all her interests was suc-

cessful.

When did George IV. die?

George IV. died on the 30th of June

in the year 1830 A. C.

Who ascended the throne on the death

of the late king, George IV.?

William IV., the third son of George

III., called the Duke of Clarence.

What was the character of William?

He was affable, polite and kind, al-

ways. He was courteous, dignified and

compassionate. He was free from sel-

fishtness and lived for the happiness of

others. He was a noble specimen of

greatness, and every way worthy of

being king of Great Britain.

What resulted from this battle?

Wolf died in the arms of victory, and

the French surrendered Canada to the

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The Advent Herald

"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

Communications.

[Original.]

THOUGHTS ON THESSALONIANS.

THE MANNER OF THE ADVENT.

BY A PEDESTRIAN MISSIONARY.

Man is a being prone to error and ever disposed to run into extremes. It would seem as if, like the pendulum, it was essential to his very nature that he should swing to opposite sides of the truth; before he at last settles down unto the place where truth lies. Especially does this seem true in regard to great moral truths. Disgusted at the laxity prevalent in the days of Charles I., the Puritans of England, when in power, erred in being too rigid, and demanding more from frail human nature than it was able to bear, and so when the restoration took place the revulsion came, the pendulum swing violently to the opposite extreme, and England, during the reign of the second Charles, presented an appearance of licentiousness and profanity of the grossest character. It has been so also with regard to the great question of the second advent. Many once the public mind has been agitated with the belief that the day of the Lord was nigh at hand, and this belief operating upon ignorant and ill-regulated minds, has led to the most violent excesses. It was so in the year 1800, it was so at other periods, and more recently it was so in 1843. And now that that excitement is over, the pendulum has swung over to the opposite side, and with signs of the most startling character. All around us the public mind is possessed by a spirit of the most obstinate incredulity upon the subject. In point of fact, to such a pass have matters come, that while the world scoff at the idea of the day of Christ being nigh, the Church as a general rule, seem to be agreed as to the uselessness of investigating the subject, and the impossibility of ascertaining the truth regarding it, and any attempt to do so, however calmly and rationally the investigation may be conducted, is pretty sure of being regarded as an evidence of mental peculiarity, mental weakness, or incipient fanaticism.

Now I fail to see the wisdom of this. Truth is not to be found in extremes. It has no affinity either with fanaticism or incredulity. It has its seat where the pendulum rests. If men throw the reins upon the neck of their imagination and trample upon the Bible, they are as sure to land in fanaticism as they are of galloping to hell if they throw them on the neck of their lusts and do the same thing. But surely that ought not to prevent us from obeying the command, "Search the Scriptures," whether for the purpose of ascertaining the truth regarding the Lord's second advent or any other truth of which these Scriptures treat. Let men in the past have been as fanatical as they will, this is nevertheless true that "we have also a more sure word of prophecy whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in our hearts." It is idle to contend that we cannot comprehend unfulfilled prophecy. It is true that we cannot comprehend it fully, but to assert that we cannot therefore comprehend it at all is a mistake. If it is, indeed, utterly incomprehensible, why is it compared to a light that shineth in a dark place? And yet there are some who seem to think that any endeavor to understand unfulfilled prophecy is labor in vain. I was conversing sometime ago with a Methodist minister upon 1 Cor. 15: 24, 25, a passage of considerable difficulty, but on which, nevertheless, he had no hesitation in putting an interpretation, but when in the course of the discussion, I quoted Dan. 7: 27, he exclaimed impatiently, "O, that is prophecy," forgetting, apparently, that the other passage was so too. And this is the way that many treat the Scriptures. They speak with great confidence of the day of judgment and the resurrection of the body, events which are cognizant solely through the medium of prophecy, but if the subject of the second advent is introduced, we are forthwith informed that that is a subject of unfulfilled prophecy, and that we cannot understand unfulfilled prophecy. This is not rational,

neither is it Scriptural. The apostle Peter informs us that in the epistles of Paul "there are some things hard to be understood, which they are unlearned and unstable, wretched as they do also the other Scriptures, to their own destruction." But is that a reason why we should make no attempt to understand them? If so, they might as well have been left unwritten.

It is evident that Paul had no sympathy for this kind of feeling, for he delights to

speak of this subject, and returns to it again and again. Nay, he sometimes treats it in a manner which at first sight, seems to conflict with other points of Holy Writ. At the commencement of the fifth chapter of his first epistle to the Thessalonians he says, "But of the times and seasons brethren, ye have no need that I write unto you;" from which it would seem that they were so versed with the subject that they required no further information. And yet we find that not long before that, Jesus after his resurrection and before his ascension, had, when the disciples asked him, "Lord wilt thou at this time restore again the kingdom to Israel?" expressly said, "It is not for you to know the times and seasons which the Father hath put in his own power." Here then, while Paul apparently feels gratified at the fact that the Thessalonians needed not to be informed of the times and seasons, Jesus tells his disciples that the Father had reserved the knowledge of these to himself. What is the explanation of this seeming contradiction? It appears to me that it is to be found by an examination of the context of each of the passages in question?

The disciples inquire at Jesus, "Lord wilt thou at this time restore again the kingdom to Israel?" Now here the natural desire of the human heart to try into futurity, breaks out into an obnoxious form and therefore receives an appropriate rebuke. The disciples ought to have known better than to put such a question. It had been answered already, and that in a manner which ought to have precluded all further investigation. Upon another occasion his disciples, in reference to some remarks of his about the approaching destruction of the temple, asked him, saying, "Tell us when these things shall be, and what shall be the sign of thy coming and of the end of the world?" Here again the wish to see into the future is openly avowed, but we do not now find that Jesus rebukes them for unlawful and impudent curiosity. On the contrary, he enters into a long discourse, in which, after warning them against a variety of delusions into which men would be sure to fall upon the subject, he makes known to them a number of signs that would precede his coming. It is evident from a study of that discourse that much of it is designedly mysterious and difficult of comprehension, requiring close and earnest study before it can be understood, while it is just as obvious that it sheds a vast amount of light upon the subject, and is therefore worthy of an earnest attention. But whatever difficulty there may be in some parts of the discourse there is a truth which stands out with the clearness of a sunbeam, and that is, that although there were to be a variety of signs which were to precede his coming, and by means of which mankind might be able to discover that it was nigh at hand, it never was his intention to make known the precise time when it would happen. Nay, what is strange, we find that it was not even known to himself. "Of that day and that hour," is his remarkable word, "knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark 13: 32. How vain therefore every attempt must be to discover that day! How full of presumption must be the man who imagines he can discover it! Now when the disciples asked him if he would not then restore the kingdom to Israel, they were perhaps unknown to themselves asking him to reveal to them the day of his coming, for when that event takes place the kingdom of the true Israel will be established. Hence his answer, "It is not given for you to know the time or the seasons which God the Lord hath put in his own power."

But it is evident from the manner in which God speaks to the Thessalonians that they were in a different frame of mind, and had now fully entered into the meaning of the prophet when he said, "The secret things belong unto the Lord our God, but the things which are revealed belong unto us and to our children." There was no occasion for Paul writing to them of the times and seasons, because they were not inquiring into them in a spirit of improper curiosity, but were confining themselves strictly within the limits prescribed to them by the declaration of the Lord. He had given them to understand that no man could penetrate into the secret of the time of his coming, but at the same time had let them know that that coming would be sudden and unexpected, quick as the lightning flash, sudden as a bursting wall. As he says the lightning cometh out of the east and shineth unto the west, so shall also the coming of the Son of Man be, and on account of this instantaneous and unlooked for coming he had inculcated the duty of constant watchfulness. And the Thessalonians had received the word in faith, and hence Paul says to them, "For

yourselves know perfectly that the day of the Lord so cometh as a thief in the night, for when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." Verse 2, 3.

It must, I think, be admitted, that is a matter of no small difficulty to reconcile the theory of the world's conversion with this passage. Those who believe in that theory maintain that the world is to be converted by the preaching of the Gospel, that Christ will reign in men's hearts by his spirit for a thousand years, at the end of which the Lord will come to judgment. Now if this theory be true, it is evident that when the advent takes place, the world must be in a very healthy condition, that in point of fact the reign of righteousness will be universal, for it is to this period that the words of Jeremiah are commonly applied. "They shall teach no more every man his neighbor and every man his brother, saying Know the Lord, for all shall know me, from the least of them unto the greatest of them, saith the Lord." But then seeing that such, according to this theory is to be the case, what are we to make of the words of Paul, "For when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape."

It is evident that Paul had no sympathy for this kind of feeling, for he delights to

speak of this subject, and returns to it again and again. Nay, he sometimes treats it in a manner which at first sight, seems to conflict with other points of Holy Writ. At the commencement of the fifth chapter of his first epistle to the Thessalonians he says, "But of the times and seasons brethren, ye have no need that I write unto you;" from which it would seem that they were so versed with the subject that they required no further information. And yet we find that not long before that, Jesus after his resurrection and before his ascension, had, when the disciples asked him, "Lord wilt thou at this time restore again the kingdom to Israel?" expressly said, "It is not for you to know the times and seasons which the Father hath put in his own power." Here then, while Paul apparently feels gratified at the fact that the Thessalonians needed not to be informed of the times and seasons, Jesus tells his disciples that the Father had reserved the knowledge of these to himself. What is the explanation of this seeming contradiction? It appears to me that it is to be found by an examination of the context of each of the passages in question?

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to have precluded all further investigation. Upon another occasion his disciples, in reference to some remarks of his about the approaching destruction of the temple, asked him, saying, "Tell us when these things shall be, and what shall be the sign of thy coming and of the end of the world?"

Here we learn that a certain class shall immediately before the Lord's coming be congratulating themselves upon being in a condition of peace and security, when suddenly they will be overtaken by destruction, from which it is obvious that the whole world cannot be converted when the Lord comes. Nor is the difficulty lessened when we look elsewhere, nor can it be made to appear that those who are in this dangerous condition will be in the minority, for Christ himself informs us the world will be in the same state when he comes as it was in the days of Noah and of Lot, when as we know temporal things.

H. CANFIELD.
Waterbury, Vt., Nov. 28, 1864.

THE CRUSE THAT FAILETH NOT.

Is thy cruse of comfort wasting? rise and share it with another;

And through all the years of famine it shall serve thee and thy brother;

Love Divine will fill thy storehouse, or thy hand-

ful still renew;

Scoaty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth

is living grain.

Seeds which mildew in the garner, scattered, fill

with gold the plain.

Is thy burden hard and heavy? do thy steps drag weakly?

Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, wouldst thou sleep amidst the snow?

Chafe that frozen form beside thee, and together both shall glow.

Is the heart a well left empty; none but God its void can fill;

Nothing but a ceaseless fountain can its ceaseless longings still.

Is the heart a living power; self-entwined its strength sinks low;

It can only live in long, and by serving, love will grow.—Author of Schonberg-Cotta Family.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

ANTICHRIST PREDICTED IN REV. 12TH CHAPTER.

THE MINISTRATIONS OF ANGELS.

BY JOSEPH NICHOLS.

"Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" Hebrew 1: 14.

This is a subject upon which we hear but little said, compared with many other subjects which are agitated to some extent at the present day. But notwithstanding the silence that appears to prevail among the professors of Christianity in regard to it, yet still it is a subject of importance, and it designed to do us good if we will treasure it up in good and honest hearts.

In the first place then I will endeavor to show from the Scriptures of Divine truth,

that the angels of heaven do minister unto the children of men, and attend their path-way while journeying through this vale of tears.

The text quoted above is sufficient of itself to bear me out in this assertion, but to the 34th Psalm, and 7th verse, where David, in speaking of God's care for his people says, "The angel of the Lord encompasseth round about them that fear him, and deliver eth them."

This not only proves that angels do minister unto men, but it also shows that they likewise deliver those whose trust is in the living God. There is much testimony in God's word upon this point which we might refer to, but I will only call your attention to a few instances in which the angels of God have manifested their agency in miraculously delivering those who without fear of man went forth worshiping the God of heaven. An instance or two of this kind occurred under the reign of Nebuchadnezzar, that mighty monarch, King of Babylon, who made a decree that all the people should fall down and worship an image of gold, which he had made, and whoever refused to obey should be cast into a fiery furnace. Here comes a test to the servants of the living God, for he has prohibited the worship of images in his law. What shall they do? Yield to the king's decree, or trust in the living God. What would many professors do at the present day? have they that faith in God that Shadrach, Meshach, and Abednego had, who, when summoned before the king, said, "But be it known unto thee, O king, that we will not serve thy gods, &c." "Why not, are you not afraid of the king?" "No, for the God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O

king." See Daniel 3: 17. At this saying

was the king enraged against those humble

servants of God, and commanded that the furnace should be heated to an unusual hotness,

and they to be thus cast into it. How easily

might they escape the cruel scourge. But

no, their heart was full of trust in God, and

so they yielded themselves to his hands.

Thus these men are led forth and cast into the furnace, and what becomes of them? are they consumed? No, but the angel of God, comes nigh and delivers them. Yes, the angels are here proved to be as recorded in Psalms the deliverers of those who believe.

We give another testimony of this character.

It is found in the case of Daniel, who was

cast into the lion's den because he would not

cease to petition the God of heaven. Was

this servant of God devoured by those savage beasts? Hear him speak for himself.

"My God hath sent his angel and hath shut

the lions' mouths that they have not hurt me."

Dan. 6: 22. I leave this testimony and pass

to that of the Apostle Peter who was

cast into prison by Herod. Acts 12: 4.

While Peter was then in prison, prayer was

made for him unto God by the church.

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nations with perplexity, is the sign of the Son of man, just as much so as our Lord would have us understand it would be a sign of summer when the fig-tree, and all the trees, are tender, and put forth leaves. He says:

"Now learn a parable of the fig-tree: When the branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

And this we are to know, by these last occurring events after the darkening of the sun; more especially those of the third woe, or last end of the indignation, time of trouble, day of vengeance, battle of God Almighty. These things, in my opinion, constitute the sign of the Son of man: and the men of this generation are witnessing the shaking of things which will be removed, as a warning to them of the speedy introduction and establishment of that kingdom which cannot be shaken. Reader, are you ready for the change? Christian, are you lifting up your head, rejoicing that your redemption is nigh? Sinner, be warned, and seek a refuge from the coming storm.

S. K. B.
LOVABLE CHRISTIANS.

Paul paints the portrait of the true Christian in the eighth verse of the closing chapter of his letter to the Philippians. Here it is; the portrait is one that he might have written his own name under when it was done.

"Finally, brethren, whatsoever things are true whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

In the former part of the verse, Paul paints the strong features of the Christian—his truthfulness, his honesty, and his uncompromising sense of right. These are such deep lines as Michael Angelo painted in his figure of Moses and of the stern heroes of the prophetic era.

But, just as a great artist, having delineated the piercing eye, the majestic brow, and the leonine mouth of his hero, throws in the soft touches that give a womanly sweetness to the visage, so Paul completes his portrait by presenting loveliness and attractiveness as the crowning attraction of the Christian character. "Whatsoever things are lovely" he says, "and whatsoever things are of good report." This is the only place in the New Testament in which this word "lovely" is to be found. It literally signifies what is dear to any one. It is that quality in the Christian character that engages the affection of all who come into his presence. The phrase "things of good report" also occurs in this passage alone. It means that which excites admiration and wins approbation. The two expressions together signify in plain English—"be lovable; let your life win all the hearts around you."

It was well to remind the most conscientious Christian that he should strive to render his religion attractive to others. For not every good man's piety is lovable. Some men's religion has too much acidity to taste well. Others sour their religion with an intense censoriousness. Their conversation is enough to set every one's teeth on edge. After an hour's talk with them, you think the worse of even the best men you know. They are crabbed Christians. Everybody respects them but nobody loves them. We once had a venerable and godly-minded officer in our church, who never did a wrong act to my knowledge; and yet he never did a pleasant one either. He was a perfect chestnut-burr. There was a deal of good solid "meat" in him, yet no one liked to prick their fingers in coming at it. So the rugged old man was left to go on his own way to heaven, working and praying, and scolding as he went; but even the children in the street were almost afraid to speak to him. A drop or two of the Apostle John in his composition would have made him a glorious specimen of a Christian. We hope that he has become mellower by this time in the sunny atmosphere of heaven.

There is also a sanctimonious-set face which some people wear, that is anything but attractive. We once dealt with such a man in business; and we always counted carefully the change he gave us back after a purchase. We did it instinctively. For we had an uncomfortable suspicion that his manner of look and speech was a mask to hide from the world a designing nature. Perhaps we did him injustice; but the fault was his own in wearing so repulsive a sanctimoniousness.

A lovable Christian is one who hits the golden mean between easy, good-natured laxity of conscience on the one hand, and stern, ungenial moroseness on the other. He is sound, and yet ripe, sweet, and mellow. He never incurs contempt by yielding to men's sinful prejudices—not does he incur the antipathy of others by doing right in hateful, surly, or bigoted ways.

Did our blessed Saviour ever fall into either of these extremes for a moment? Was not his the sinless, incorruptible majesty that awed his followers, while his gentle benignity inspired their enthusiastic love? If Jesus were now on earth, we can imagine that the poorest people would not be afraid to approach him. Were he to enter a modern mission-school, as he once entered a synagogue, how the ragged youngsters would draw to him! If he visited our houses, how welcome he would make himself at our firesides, and on his lap and kiss that sweet, pensive, benignant face! There is nothing derogatory to his divine dignity in this. Christ Jesus drew to him poor, suffering women, and outcast publicans, and sinners that had a sore heart-ache, and troops of little children who rejoiced to receive his benediction or to sing hosannas in his praise.

Now what Christ was, every Christian should strive to be. He is our model—not only in spotless holiness, but in winsomeness of character also. Let us learn of him. Let

us learn from him how to combine the most rigid sense of justice, purity and integrity, with the lovable attractions of a sunny face, a kind word, an unselfish courtesy, and a genuine sympathy for even the most hardened sinners. The worst men may scoff at Bible religion; but at heart honor the consistent Christian who wears the beauty of holiness in his character and conduct. A living, lovable Christian, is the most powerful argument for the Gospel. No infidel ever yet refuted that.

Study Christ, then. Love Christ; get your heart saturated with him. Follow Christ. His example and his grace can turn deformity, and sullenness, and sin into the sweet comeliness of "whatsoever things are lovely, and whatsoever things are of good report." He that winneth souls is wise. But if you would win sinners to the Saviour, you must make your religion winsome.—*N. Y. Independent.*

HOW MUCH THE ISRAELITES WERE REQUIRED TO GIVE

We showed in our last article that the Israelites, under the Mosaic dispensation, were required by Divine law to pay annually one tenth of their income, for the single purpose of sustaining the Levites and priesthood in keeping up the public worship of God among them. This was only a part of what the Lord required of them year by year. Besides that which God directed to be paid to the Levites, which we will call the first tenth, another tenth was required for the annual festivals. "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe (the tenth) of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and thy flocks; that thou mayst learn to fear the Lord thy God always!" Deut. 14: 22, 23.

It will readily be perceived that this is a second tithe, because it is to be eaten by the people before the Lord. The first was to be paid to the Levites for their support. If the above passage of Scripture does not make that idea sufficiently plain, the following will: "And if the way be too long for thee, so that thou art not able to carry it, or if the place be too far from the which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee; then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose; and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever the soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household;" Deut. 14: 24-26. Let it be distinctly observed that the tenth is specified; that it is to be taken year by year (verse 22,) and that it is to be eaten by himself and household at Jerusalem, for that is the place which the Lord chose "to place his name there." The annual festivals are not specified in this connection; but from what is specified elsewhere concerning them there can be no doubt, when both are compared together, that this, the second tithe, was to be expended in connection with these festivals.

There was still another tithe required. "At the end of three years thou shall bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates; and the Levite (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless and the widow which are within thy gates shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest;" Deut. 14: 28, 29. This was not to be given to the Levites, nor carried up to Jerusalem, but laid up within the gates of the cities and villages where they dwelt, where the poor and needy could eat and be satisfied. With the poor and needy the Levite was also allowed to come, if he was so inclined; and he was also to eat with the people and of the tenth devoted to the festivals at Jerusalem. Observe also that the idea of prosperity and of blessing from God is connected with a faithful performance of this duty of tithing. According to the Scriptures, although quoted there were two annual tithes and one triennial tithe required. This triennial tenth when averaged would be equal to one thirtieth annually, which added to the two tenths would make the yearly tax two tenths and a third of a tenth annually, or twenty-three and a third per cent of their income.

But this does not include all. There were additional offerings of first fruits, and victims for sacrifice for sin offerings and thank offerings. The proportion which these would constitute of their yearly increase we have no means of accurately determining. Besides these they were required to leave the corners of their fields unrent for the gleaners, and they were to open wide their hands to the poor. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger; I am the Lord your God;" Levit. 19: 9, 10. The same thing is more fully stated in Deut. 22: 19-21.

"If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor thou shun thy hand from thy poor brother; but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because for this thing the Lord thy God shall bless thee in all thy works and in all thy puttest thine hand unto. For the poor shall never cease out of thy land;" Deut. 15: 7-11.

Many passages could be adduced were it necessary, but we think the above are sufficient to convince any candid mind that the sum

of all that was required of the Israelites annually could not be less than three tenths, or thirty per cent of his yearly income. Some may be astonished at this conclusion, but we cannot help it. We do not see how the conclusion can honestly be avoided, unless we turn away from the subject and refuse to investigate. We have used the word required, because what is required marks the lowest part of the scale of religious benevolence; our generous, free-will offerings which all noble souls will make, will carry the proportion much higher.

That we have not in this estimate misinterpreted the Scriptures on this subject, we will adduce some collateral evidence; Tobit says, "The first tenth part of all increase I gave to the sons of Aaron who ministered at Jerusalem; another tenth part I sold away and went and spent it every year at Jerusalem" (for festival purposes) "and the third (tenth part) I gave unto them to whom it was meet" (that is, the poor). Tobit 1: 7, 8. Here is a clear testimony in favor of three tenths annually. Josephus gives the following: "Besides those two tithes which I have already said you are to pay every year, the one for the Levites the other for the festivals, you are to bring every third year a third tithe to be distributed to those that want, to women also that are widows and to children that are orphans;" Book 4, chap. 8: sec. 22. St. Jerome says, "One tenth was given to the Levites, out of which they gave one tenth to the priests; a second tithe was applied to festival purposes, and a third was given to the poor." Spencer thinks there were three tithes.

We consider the matter proved beyond a reasonable doubt that God required of the children of Israel, for religious purposes and for the poor, certainly not less than one fourth, probably not less than one third of their yearly increase. What would our Christian brethren of this dispensation say to such a moral claim as that upon them for the support and spread of the Gospel, and for the support and comfort of the poor? We would venture to ask them to show us the slightest evidence from Scripture or from reason that God has relinquished any part of his original claim or lowered in the least degree the religious standard of benevolence. We have searched in vain for it for years, and if that high moral claim has been diminished, we would like to find the evidence of it. It will do our readers no harm to look the facts of the Old Testament Scripture fairly and squarely in the face, with the desire to know what lesson of duty from them we ought to learn.—*Zion's Herald.*

CREEDS.

BY GAIL HAMILTON.

I have no patience with this modern outcry against creeds. You hear people inveigh against them, without a moment thinking what they are. They talk as if creeds were the head and front of human offending, the infallible sign of bigotry and hypocrisy, incompatible alike with piety and wisdom. Do not these men know that the thinkers and doers of the earth, in overwhelming majority, have been creed men? Creeds may exist without religion, but neither religion, nor philosophy, nor politics, nor society, can exist without creeds. There must be a creed in the heart. You must believe that Deity exists, before you can reverence Deity. You must believe in the fact of humanity, or you cannot love your fellows. A creed is but the concentration, the crystallization of belief. Truth is of little worth till it is so crystallized. Truth lying dissolved in oceans of error, and nonsense, and ignorance, makes but a feeble diluent. It swashes everywhere, but to deluge, not to benefit. Precipitate it and you have the salt of the earth. Political opposition, inorganic, is but a blind, cumbersome, awkward inefficient thing; but construct a platform, and immediately it becomes little, efficient, powerful. Even before they set foot on these rude shores, our forefathers made a compact, and a nation was born that day. It is on creeds that strong men are nourished, and that which nourishes the leaders toeminence, is necessary to keep the masses from sinking. A man who really thinks, will think his way into light. He may turn many a somersault, but he will come right side up at last. But people in general do not think, and if they refuse to be walked in by other people's thoughts, they inevitably flop and flounder into pitiable prostration. So important is it, that a poor creed is better than none at all. Truth, even adulterated as we get it, is a tonic. Bring forward something that is tangible, something positive, something that means something, and it will do. But this flowery, misty, dreary humanitarianism, this milk and watery mud-mix of dreary negations that remits the world to its original fluidic state of chaos, I spew it out of my mouth. It was not such a pap our Cesars fed on, that made them grow so great. I believe that the common people of early New England were such lusty men, because they strengthened themselves by growing at their old creeds. Give one something to believe, and he can get at it; but set one hutting his head against nothing, and the chances are that he will break his neck.—*Atlantic Monthly.*

There was still another tithe required. "At the end of three years thou shall bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates; and the Levite (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless and the widow which are within thy gates shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest;" Deut. 14: 28, 29. This was not to be given to the Levites, nor carried up to Jerusalem, but laid up within the gates of the cities and villages where they dwelt, where the poor and needy could eat and be satisfied. With the poor and needy the Levite was also allowed to come, if he was so inclined; and he was also to eat with the people and of the tenth devoted to the festivals at Jerusalem. Observe also that the idea of prosperity and of blessing from God is connected with a faithful performance of this duty of tithing. According to the Scriptures, although quoted there were two annual tithes and one triennial tithe required. This triennial tenth when averaged would be equal to one thirtieth annually, which added to the two tenths would make the yearly tax two tenths and a third of a tenth annually, or twenty-three and a third per cent of their income.

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are alike left behind us. We may be shipwrecked, but we cannot be delayed; whether rough or smooth the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our future voyage there is no witness save the infinite and eternal."

THE COMPASSION OF CHRIST.

And how multiform are the miseries of human life. Yonder stands one, waiting for a hand to guide him. The eye is extinguished, and while day smiles on the face of nature, night gathers forever around his head. There is another, whose care never drank in a stream of melody—the organ is closed against strains which steal through that avenue into the hearts of his neighbors—he never heard the sweet music of speech, nor perceived the tones of his own uniformed, untuned, unmolded voice. Here is a third, who appears before me without the power of utterance—the spring of the tongue was never loosed, and he never spake; the organs of speech are deranged, or were never perfectly formed—he hears tones which vibrate in the air, but he cannot impart, through the same medium, the same pleasurable sensation. These could not escape the compassionate eye of Jesus. He gives sight to the blind, hearing to the deaf, speech to the dumb, limb to the maimed, health to the sick, strength to decrepit.

But yonder is the chamber of death, and darker is the cloud that broods there—where the tongue was silent, the eye was cloaked—when the palsied limbs refused to move, the ear heard, and discriminated sounds, which melt the passions, and stir the spirit within us; it was sad to tend the couch of sickness—but still we seemed to have some hold upon the sufferer, and he to have some interest in life. But that is the bed of mortality, and the young, the beautiful, the only hope of her family is stretched there—and there is Jesus also rousing her from death, as from a gentle slumber, and restoring her to the arms of her parents. There is yet another class of suffering worse than death. It glares in the eye, it raves in the voice, struggles in the limbs of that man, whose throne of reason imagination has usurped, and over the whole empire of whose mind madness reigns in all its accumulated horrors; visions, horrible visions of unreal and inconceivable objects float before his disordered senses, while he hears not, but distinguishes not, he regards not, the voice of parent or wife, or of child, or of friend. The spirit sits surrounded by the ruins of nature, terrified amidst shattered and useless, or perverted organs, and covered with the midnight of despair.

O! let the compassionate eye of the Saviour fix upon the object; and it does—he meets him coming from among the tombs, he speaks the word, he calms the tempest; behold, the man sitting at his feet clothed, and in his right mind. He gave reason and understanding to the distracted, and release from the power of Satan to those who were possessed by him.—*Collyer.*

IT TAKES ALL SORTS OF CHARACTERS.—It takes all sorts of characters, says the late Professor Wilson, to complete this great world-drama, and somebody must act them. In other words, I believe that every man has his place in the world, and that he was made specially for that place. It is only by earnestly fitting that place that he fulfills his destiny, and answers the end for which God created him. Confusion and disappointment only arise from our efforts to get into some other place than the one for which we are intended. The change of our choice is limited by the character God has given to us, and the circumstances by which he hath surrounded us, and which have modified that character, and developed those faculties.

Each man is created with certain possibilities which determine the direction he must go, and the height to which he may rise. We need not, therefore, remain in doubt. Our path is so plainly marked out for us, that we need not seek long for it, if we have willing hearts and willing hands to do it.

"NO man is born into the world whose work And tools to work with, for those who will." The same power that created you, and trained you for your work, has brought that work for you. Do not go out of your way to seek for something grand and imposing to do, but take up at once the simplest and plainest duty that lies before you, and you will not go wrong. Do not stand waiting for signs and wonders to reveal to you what God would have you do, but listen to the voices within you and around you, calling you to work. True voices, have faith in humble things; then God will seek you, and light and strength be given to you, as your path opens wider and higher before your advancing footsteps. I believe God calls men to humble duties as well as great ones, for to him all duty is equally great; and woe be to him who disregards that call. We are willing to recognize this call to the ministry; then why not the other pursuits of life? Is preaching the Gospel the only pursuit that God recognizes? It is because we wait for God to manifest himself in the lightning and thunder, that we fail to hear his voice in our hearts, and in the indication of circumstances about us, and thus go astray, groping our way blindly, and stumbling on our way, like the sea waves on a smooth beach. In spite of the monotony, the people did not seem drowsy. They sat in a state of attention, and looked approval. The minister having preached another twenty minutes, again paused for his people to refresh him with another hymn, while the nimble deacons again seized the opportunity of aiding their flocks to give vent to their charitable feelings. This exuberance of charity took me somewhat by surprise, as I had contributed my mite under the impression that the benevolence of the Dutch was not of so practical a cast. They were all prepared, however, for this second visitation, and every one contributed as before. The first collection was for the poor of the city; the second for foreign missions, including of course, the United

States. After this last collection the minister again preached twenty minutes, when another hymn was sung, without the accompaniment of another collection, however. The benediction was announced, and the vast congregation slowly and quietly withdrew.

"I MEAN TO TAKE LIFE EASY."

Dr. —, in his morning round, came upon a thrifty farmer giving the last touch to his new house, picking up the broken shingles and scattered nails left by the carpenter. The doctor stopped and congratulated him upon its final completion.

"Thank you, sir," said the former: "it is a good house, and all I want. I have worked hard all my life for it, and now I mean to take life easy, and enjoy it." "And I hope you will live long to enjoy it," cried the friendly doctor, making his parting bow and jogging on. "Thank you, sir," rejoined the man.

MISSIONARY STATISTICS OF CHINA.

The Wesleyan Times gives an interesting resume, compiled from a pamphlet printed at the Presbytery Mission Room, Shanghai, of the state of the Missions in China. The statistics unfortunately are not complete, some of the societies making no return, others incomplete reports or approximate estimates. But the facts that are given show gratifying progress and give encouraging hopes of the final success of missionary efforts among the Chinese. The summary of the statistics, as far as the compiler has been able to obtain them, is as follows: Present number of ordained missionaries, 84; stations and out-stations, 108; organized church fellowships, 57; whole number of baptized converts, 2576; whole

us, in the first January number of his paper. This will suit us. The preacher has not been suspended as was contemplated; but will, at the commencement of the new year be united with another paper, the Christian Era, and be published semi-monthly, at Jacksonville, Ill., and Wheaton, Ill.

MISSIONARIES TO THE FREEDMEN.

Brethren Leslie and Child have started on their way to their field of labor among the freedmen. The destination is Tennessee, probably near Chattanooga. They will spend the first few weeks in the service of the Christian Commission, to become familiar with the field and get initiated into the workings of their future department of labor. They go forth with hearts full of love for their work and zeal for its success. Let them have an interest in the prayers of all who love the Saviour that they may reap a glorious harvest of souls. And do not forget that they will have many wants to be supplied.

APPEAL OF THE BIBLE UNION.

We publish this week an appeal from the Bible Union in behalf of the soldiers. Who will not esteem it a privilege to deny themselves to give our poor soldiers the blessed Gospel for their comfort and salvation. Only five cents! to give a copy of the New Testament in a neat and convenient form to a perishing sinner to light him on the way to the kingdom of God. We hope this appeal will not be in vain. Those sending money will send directly to 350 Broome Street, New York, American Bible Union.

ELDER A. BROWN IN IOWA.

We are glad to learn that Bro. Brown has removed from Virginia, where he has been laboring successfully for some time past, to Iowa. Our brethren there have long needed such a man to labor with them. Bro. Brown has mature age, experience and ability, and we expect to have a good account of his labors. And we hope he will receive the hearty co-operation and support of all our friends in the West, so that his labors may be widely extended. He will act as agent for the Herald and our other publications and interests.

His Post office address is Pike, Muscatine County, Iowa.

THE ELECTRIC MAGAZINE is filled as usual with a choice selection from the ablest European magazines and quarterlies, embellished with a splendid engraving of Sir Rodrick Impy Murchison. With this number closes the current volume and the commencement of the New Year is a good time to subscribe.

TERMS.—The Electric is issued on or before the first of every month, making twelve numbers and three large octavo volumes each year, with Title-pages and Indexes. Each number is embellished with one or more fine Steel Plate Engravings by George Perine. Price, \$5 a year in advance. Postage, 2 cents a Number, or 6 cents a quarter, prepaid at the office of delivery. January Number, 50 cents, or any other, 42 cents.

MERRY'S MUSEUM for December, is rich and racy, embellished with Christmas scenes in which Santa Claus is dispensing favors on his little friends, until their eyes dance for gladness. An instructive as well as interesting monthly, is Merry's Museum.

New York. J. N. Stearns, publishers, 3 Fulton St. TERMS. \$150 per year in advance.

PHILADELPHIA.

ELDER J. PEARSON will preach in Philadelphia next Sabbath, Dec. 11th, and continue through December.

If the way opens he will exhibit and explain his beautiful model of the Tabernacle of Moses, built in the wilderness, after Israel left Egypt; and also his splendid painting of the Jewish High Priest, and the encampment of Israel in the wilderness. They constitute a series of very instructive and interesting lectures.

The attention of our readers is directed to the advertisement of Dr. Poland's White Pine Compound in another column. This excellent medicine has been in successful use for some years as a cure for Throat difficulties, Kidney complaints, &c. The writer of this paragraph has used it in his own family with success, and can confidently recommend it to those suffering from the above mentioned and kindred diseases.

Up to this time Col. Odyke's brigade was held in reserve. Col. Odyke, by the orders of Gen. Stanley, rushed forward with his brigade to restore our broken line. The rebels who had crowded over our works had not time to retire, and Cox's and Wagner's men rallied and attacked the rebels in the flank, while Col. Odyke charged on the front. A desperate hand to hand fight ensued with bayonets and the butt-ends of muskets. One hundred rebels were captured and the line restored.

For two and a half hours the battle raged all along our lines. Riley's brigade of the 23d corps fairly covered the ground in front of it with rebel dead. The rebel Gen. Adams was killed. At dusk the rebels were repulsed at all points, but the firing did not cease until 9 P. M. At least 500 rebels were killed, wounded and captured, while our loss will probably reach 1500. We have taken 300 rebel battle flags."

The rebel army is before Nashville; but it is strongly deluded. The reports from Sherman's advance are of the most encouraging character, so that the rebel papers concede the entire success of the expedition. At latest accounts, his advance was within thirty miles of Savannah. He was also in communication with our forces at Port Royal. There is but little doubt of the capture of Savannah at an early day and also of several other important towns in Georgia.

TERRIBLE CYCLONE.

The English papers report a terrible cyclone at Calcutta, which damaged nearly two hundred vessels and caused the loss of two hundred lives. It was unequalled within the experience of persons who have resided in India for forty years. It burst over Calcutta on the 5th of October, and desolated a tract of country one hundred and twenty-five miles long. Out of more than hundred vessels in the Hoogly River, only eight or nine escaped serious damage, and many lives were lost. It appears that during the whole night of Tuesday, October 4th, the weather at Calcutta was marked by a succession of squalls and heavy rains from the north-east, and it maintained the same character till about half past ten on Wednesday morning, gradually increasing in violence. The wind then veered to the east, and began to blow more steadily and with increasing fury. The weaker trees were uprooted or broken short, but for the first hour or so no greater damage was done. Between eleven and twelve o'clock a noise like that of a distant thunder gave warning as it gradually increased that something worse was coming. In about two minutes from this time the true cyclone was upon the town. Wherever there were trees they were either uprooted and falling with them in many cases walls, railings and building, or their branches were snapped off like reeds and hurried away with the wind. Carriages and bullocks were upset, and strewed the roads, mingled with the debris of roofs, verandas, gates and fallen trees; corrugated iron roofs were torn, doubled up and blown away, like sheets of paper.

A Calcutta paper says: Among the severest losses occasioned by the gale on shore is the total destruction of the Botanical Gardens. All the valuable collection of plants and trees gathered from the four corners of the earth, and preserved with so much care and attention; all the fruit trees and rare species so lately prepared for distribution, were ruthlessly destroyed.

And now, dear girl, I must close. May I request that you continue in the way you have begun, and God's choicest blessings rest upon you.

Boys, have you seen the process of casting iron?

It is a curious spectacle to view the melted metal being poured into the mould, whose shape it takes as easily as though it were so much *blanc mange*. But when the casting is completed, and the iron has grown cold and hard, how idle would be the attempt to bend it into any other form without breaking it to pieces. Now let us see how this applies to the return of every soldier to his home.

Our regiment leaves for home probably this week, our term of service expiring the 19th inst. Can you imagine the hearts that will be made glad as we march, with proud step, through the streets of our native city, where live those whom we love, and who were left in tears a long, long time ago, when we marched forth to meet the "haughty rebels." Yes, there will be a great joy on that day, and yet a number of sorrowing hearts for those who come not, but have fallen fighting bravely for the defence and perpetuity of this glorious nation—heroes, every man.

I just handed your letter to one of our men who is a father, relating the circumstances of its possession, and requesting him to read it. He left a beautiful little daughter at home, whom he will never more see, death having claimed her, and left his children. He read with quivering lip, and as one tear chased another down his bronzed cheek, he returned it to me and said, "God bless her! She reminds me of Nellie."

And now, dear girl, I must close. May I

PROPOSED AMENDMENT TO THE NATIONAL CONSTITUTION.

A movement is on foot among the religious denominations to secure such an amendment of the Constitution of the United States as shall constitute it a Christian nation, by recognizing God as the fountain of all power and government, and Jesus Christ as the rightful Supreme ruler of the universe. Mass meetings are being held in advocacy of this change. The following is the proposed amendment.

"We, the people of the United States, humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, and his revealed will as of supreme authority, and in order to constitute a Christian government, and in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, (and secure the inalienable rights and blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the inhabitants of the land,) do ordain and establish this Constitution for the United States of America."

FOR THE SOLDIER, THE SAILOR, AND THE FREEDMEN.

The Bible Union has distributed many thousands of copies of its Soldiers' Edition among the sick, the wounded, and the dying. Many rejoice in the hope of pardon communicated through these precious books.

The completion of the New Testament falls upon a time of special providential openings, and the calls for grants of various editions to the soldiers, the sailors, and the freedmen, can not be met without a large and prompt supply of means to pay the expense.

More than one hundred thousand copies could now be judiciously distributed, through chaplains and others, whose letters are calling earnestly for help.

The freedmen have a very special claim upon us for the Gospel. Just emerging from the degradation of their former ignorance and bondage, they rapidly learn to read; and they prize the Bible above all other books. They crave the promises of Jesus. They want to read His words for themselves.

The Bible Union makes its appeal to the people of God for aid, in order that no applicant need be denied.

We appeal to the mother, whose son is in the army or navy, and for whom her prayers are ascending to God.

We appeal to the sister, whose cherished brother is far away in the battle-field.

We appeal to the father for his co-operation in this great work.

We appeal to the Sabbath school. Will not the superintendent and teachers help us? We ask you who are superintendents to read

PRESSURE ON LENAN'S LIFE OF JESUS.

He says: "I too wish to expose to you the advantages of the recent attack against our faith, for in my eyes, they by far outweigh the inconveniences and the perils. Without doubt, this falsification of the holy type which we adore may well deceive the public mind, for it fell into a community of religious ignorance, into a country in which modern Catholicism—I mean to say Italian, or rather Roman Catholicism, which has but too much prevailed over that of our Pascals and our Bossuettes—had more and more reduced religion to a servile submission towards the Papacy and superstitious worship of the deified creature, thus preventing the direct intercourse of the soul with the Gospel and with him who fills the Gospel. And then, M. Renan's book at bottom flattered all the bad contemporaneous instincts; it made the apotheosis of that melancholy and voluptuous skepticism which covers up with a certain distinction and a certain charm the most positive materialism; it flattered our languid wills, substituted the worship of the beautiful for the worship of the holy, and authorized by the false ideal which it presents to us, a factitious religious sentiment which demands no sacrifice, no manly act, covers up the cross under flowers, and at last only gives back to humanity its old idol, newly carved and painted. This idol is no other than humanity itself. This mixture of atheism and

INCIDENTS IN THE LIFE OF THE REV. DR. RAFFLES.

Dr. Raffles died about a year ago, after having been for upwards of fifty years pastor of an Independent church at Liverpool, and one of the most prosperous and popular ministers in England. He was born in Spitalfields in 1788, his father being a solicitor and vestry-clerk for his parish, and his mother a Methodist. He was early taken by his mother to the Methodist chapel, and was admitted to the Society in his tenth year, having been converted under the ministry of the Rev. John Aikenhead. Other influences a few years afterwards brought him into communion with the Independents. At the age of fifteen he began to write for the press, but soon gave up secular pursuits. At the age of seventeen, while yet a theological student, he began to preach, with evident ability. He rose at once to popularity, which steadily and uniformly increased during the whole course of his career. About this time he had engagements to preach at Ashton, in Kent, etc., where, we are informed, "one of his first preaching excursions found him in a Methodist chapel at the village of Tenterden, where, owing, as it has been thought,

A SLAVE'S VIEW OF THE GOSPEL.

I once found myself in company with a party of friends in the gallery of a small village church, listening to a discourse from a colored minister, or rather exhorter. After some preliminary exercises, a gray-headed man evidently a patriarchal personage, arose, and announced as his subject, "The history of Dives and Lazarus," which he proceeded to explain and enforce. One illustration he used, was so full of quaint simplicity, and at the same time so adapted to express the idea he meant to convey, that it struck me forcibly. He was trying to show how a sinner

should accept the Gospel offers of salvation. "Suppose," said he, "any of you wanted a coat, and should go to a white gentleman to purchase one. Well, he has one that exactly fits you, and in all respects is just what

A NEW GUM.

Dr. Riddell called attention to a new gum quite equal to the adulterated or re-boiled gutta-percha from Singapore. It abounds in the forests of British Guiana, and is especially prolific at the time of the full moon. On the day of the full moon the yield of gum is from six to ten times greater than at other times. After the tree has been tapped, it can be tapped again every two months. The wood is used for building purposes and for furniture, and the tree is not injured by being tapped.

The Rev. A. M. Norman, alluding to the fact mentioned by Mr. Riddell of the sap

flowing more freely at the time of the full moon, said some people were inclined to laugh at such statements; but in his opinion there could be no doubt that the moon had an important influence on the vegetable world.

Mr. Riddell said it was well known to the natives of India that bamboo cut in the full moon invariably rots and decays; therefore they cut them during the dark nights.

DIRECTIONS FOR ASCERTAINING THE STATE OF THE ACCOUNT.

The number given in making the acknowledgment, is the whole number of the paper to which the money sent pays. The present whole number of this paper is 1213. If the number to which payment is made is less than this, subtracting it from the whole number will give the number of papers for which the subscriber owes. If the number to which payment is made is greater than the whole number of the paper, then subtract the whole number from the number to which payment is made, and the remainder will give the number of papers for which the subscriber has overpaid.

HERALD.

sensibility was particularly dangerous, because it met pre-existent tendencies and colored them with a fallacious poesy. The art of the historian, or rather of the *romance* writer, (Renan,) consisted in his hiding the entire absence of all belief under graceful metaphors and an unctuous style, just as the brilliant snow of the Alps covers up the abyss and deprives the traveller of the salutary horror which would ase him. You see, my friends, I do not diminish the perils of a book which has had in its two editions a sale of two hundred thousand copies. And yet, I persist in believing that the advantages are greater than its disadvantages.

"Gentlemen, only a few weeks ago I had the privilege of visiting that holy ground where Christ lived in the flesh. I sat under the fig-trees of Bethany and upon the Mount of Olives; then upon the edge of Jacob's well, where Christ sat fatigued while looking for the lost sheep. I sat down at the foot of the mountain, not far from the sources of the Jordan, where he was transfigured; and on the borders of Lake Tiberias, with its limpid waters, in which his Divine and holy image seemed to be still reflected; near those hills which send back the echo of his voice; in that solitary, but not devastated country, where no other memory rivals his. I have passed over the Via Dolorosa, where he bore his cross. And there, far from our tumultuous life, far from our debates and our struggles, seeking to lay hold of this holy likeness more nearly, that I might present it to my countrymen, seduced by a vain phantom, it appeared to me that I was carried eighteen centuries back; that I contemplated the Saviour face to face; and I have come back from these holy places with a more joyous conviction of the reality of all this great past. I have come back with the profound faith that the past is more living than all that rises before our eyes. Against the Eternal Rock the waves will spend their useless force. I have come back repeating the saying of a great servant of God on his death-bed: 'The Gospel is true! The Gospel is true! The Gospel is true!' If we believe, we shall see the glory of God."

A MUSICAL MACHINE.

One Herr Endres, of Mayence, has discovered a machine which will write down music as fast as it is played, thus doing away with the great labor of composing. A German paper thus describes the invention, which seems too good to be true:

"This machine, the inward organization of which is still a secret, may be adapted, with very little trouble, and at small cost, to any new or old keyed instrument, such as an organ, piano, &c., without the slightest injury to the same. Though, too, it is reckoned for any number of octaves, it is also so small in compass that it can be completely concealed under or behind the instrument. Leaving out the question of the mechanism inside, the visible process outside consists in inserting at one end of the machine an endless strip of paper, about two inches broad, which comes out at the other end with red lines ruled on it, and the notes, &c., printed thereon in black. The machine re-produces every note sounded by the keys, be the notes on or between the lines, not only marking their position, as c, d, e, and so on, but their value as conveyed by the usual characters; that is, it prints off the notes as demi-semi-quavers, semi-quavers, crochets, and semi-breves; it shows whether they are dotted or not; marks the pauses; the *forte* and the *piano*; points out where the employment of the pedal commences, and where it leaves off; and, in a word, reproduces the music so completely that very little is left for the pen to do afterwards.

Following every wish of the player as willingly as by his fingers, the mechanism works in three-four or four-four time, (and every other time may be reduced to these,) and proceeds quickly or slowly at pleasure. But it does even more; it immediately transposes any piece of music from one key to another. While, however, it enables a composer instantaneously to preserve his musical thoughts and fancies by means of the musical notation, it gives us the power of immediately taking a copy of every piece of music; of writing out from a score the separate parts of instrumental compositions; and of exercising a control over learners by showing whether they play correctly, (for it marks every fault,) and whether they have repeated certain passages so and so many times; thanks to this invention, a deaf person may see what he has played; the master gives his pupil a lesson without being close to him and so forth. If this new machine can really do all, which, to judge from the experiments already made, there is hardly any doubt it can, it will certainly occasion a revolution in the world of music."

FROM THE SEPTUAGINT.

The following translation we copy from the Millennial Harbinger. Probably some of our readers will be interested in it.

24. Seventy-sevens are determined upon thy people and the holy city to restrain the arrogance [or wickedness] and to finish the sin-offerings, and to pardon iniquity, and to cause everlasting righteousness; and to seal up the vision and prophet and to anoint a holy of holies.

25. Know and attend! From the going forth of a Word to restore and to build again Jerusalem unto Messiah a prince [or an anointed prince] shall be seven sevens, and sixty-two sevens. And they shall return and shall build again the street, and the breach even in times of trouble.

26. And after the sixty-two sevens, shall Messiah be cut off, but to him nothing. And the people of a prince that shall come shall make desolate the city and the holy [place or land], and the end an overflow, and unto an end of war desolation is decreed.

27. And a covenant he shall make strong to many one seven, and in the half of the seven he shall take away my sacrifice and offering to cease; and the abominations of the desolator shall be upon the boundary [or Battlement] and unto the end oppression shall be deposed upon the desolate.

FROM THE SEPTUAGINT.

24. Seventy-sevens are cut off; upon thy people and upon thy holy city, for to cover the transgression and to make an end of the sin, and blot out the injustice, and make propitiation for iniquity and to bring in aionion righteousness; also to seal up the vision and prophet and to anoint the holy of holies.

25. Know also, and understand. From the going forth of the Word, to be decreed, to build Jerusalem, until Christ, [or an anointed] commander seven sevens and sixty-two sevens. And the street shall be built and the wall, and the times shall be deposed.

26. And after the sixty-two weeks the Christ shall be destroyed and crime is not in him. And the commander that shall come, shall spoil the city, and the holy together, with an overflowing shall they be cut off, and unto the conclusion of war having been cut off, destructions he orders.

27. And a covenant he shall make strong to many one seven, and in the half of the seven he shall take away my sacrifice and offering, and upon the Temple [place] the abomination of desolations. And unto the consummation of the time a tribute shall be placed upon the desolate.

Yours in hope, W. S. HOWDEN. Waterbury, Vt., Nov. 30, 1864.

prach the sermon extempore, which he had prepared with notes. People did not notice his blindness, but they never heard the doctor preach such a sermon as that before. There was deep attention, there were souls saved. He found his way from the pulpit and began to express his deep sorrow that he had

Weekly Donations

Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—Acts 20: 35.

R. R. KNOWLS, Treas.

LITTLE WILLIE WAKING UP.

Some have thought that in the dawning

In our being's freshest glow,
God is nearer little children
Than their parents ever know,

And that if you listen sharply,

Better things can you teach,

And a sort of mystic wisdom

Trickles through their careless speech.

How it is, I cannot answer,

But I know a little child,

Who among the thyme and clover

And the bees was running wild;

And he came one summer evening,

With his ringlets o'er his eyes,

And his hat was torn in pieces,

Chasing bees and butterflies.

"Now I'll go to bed, dear mother,

For I'm very tired of play!"

And he said his "Now I lay me"

In a kind of careless way:

And he drank the cooling water

From his little silver cup,

And said gaily, "When it's morning,

Will the angels take me up?"

Down he sank with roguish laughter

In his little trundle-bed,

And the kindly god of slumber

Showed poppies o'er his head.

"What could mean his speaking strangely?"

Asked his musing mother then,

"O," was nothing but his prattle,

What could be of angels ken?

"There he lies, how sweet and placid!

And his breathing comes and goes

Like a zephyr moving softly,

And his cheek is like a rose;

But she leaned her ear to listen

If his breathing could be heard;

"O," she murmured, "if the angels

Took my darling at his word!"

Night within its folding mantle

Hath the sleepers both beguiled,

And within its soft embracings

Rest the mother and the child;

Up she starteth from her dreaming

For sound hath struck her ear,

And it comes from little Willie

Lying on his trundle near.

Up she springeth, for it strikes upon

Her troubled ear again,

And his breath in louder fetches

Travels from his lungs in pain,

And his eyes are fixing upward

One some face beyond the room,

And the blackness of the spoiler,

From his cheek has chased the bloom.

Never more his "Mow I lay me,"

Will be said from mother's knee;

Never more among the clover

Will he chase the humble bee;

Through the night she watched her darling,

Now despairing, now in hope,

And about the break of morning,

Did the angels take him up.

Cant Keep Track of Sunday.

Another delegate from the same hospital:

I found among the patients a minister who enlisted as a private.

He has been in the hospital sixteen months,

and has maintained his Christian character through all the trials of camp and hospital life. I found some convalescents playing cards. "My boys, you don't play cards on Sunday, do you?"

"It is Sunday, is it? Why hang it all, Chaplain, we can't keep track of the days in the army."

I talked to them of home, and of their mothers. The tears rolled down their cheeks. They put up their cards, and read the papers I gave them.

Wants to be a Christian.

The Emery Hospital delegate, said: I never saw men so ready to receive religious instruction, or who were so easily impressed with their truths. I am satisfied that this is a golden opportunity to the Christian Church. I found a young man to-day, who said: "I want you, Chaplain, to tell me just what I have to do to be a Christian. I will do just what you say. I want to be a Christian." It was a sincere desire. I find that the Catholics are just as eager to have religious instruction as others.

Another delegate of the same hospital, said: I found Sergeant —, of Massachusetts, very low, but he met me with a smile: "It is all right. I am happy, and I die content. Tell my friends so."

Another delegate said: I have been over the river to see some detached regiments—men who are not in hospital. I asked one noble looking soldier if he loved Jesus.

"No, I don't."

"Are you married?"

"No; but I have a sister. She is a Christian, but she wrote to me that she wanted me to become one, and I wrote to her that I wanted her to be one; and I guess, Chaplain, that everybody who believes the Bible, feels just so. If they ain't good themselves, they want their friends to be."

I found another soldier writing a letter on a little bit of paper. I gave him a full sheet and an envelope.

"Are you a Christian Commission man?"

"Yes."

"You are a d—d good set of fellows."

"Hold on, soldier, not quite so hard."

"I beg your pardon, Chaplain, I didn't mean to swear; but darn it all, I have got into the habit out here in the army, and it comes right out before I think."

"Won't you try to leave it off?"

"Yes, Chaplain, I will."

Another delegate: I went among the men and they all gathered about me with great eagerness. They were a little disappointed, however, when they saw that I was a delegate of the Commission. They took me to be the paymaster.

"But I have something that is better than gold."

"Give me some of it," said one, the son of a Baptist minister, a tender-hearted Christian.

A Gospel Drum.

Another delegate just returned from the army at Petersburgh, said that he had come across a drummer boy of one of the Massachusetts regiments, a member of the Sabbath-school at home, who had lost his Bible during the campaign, but had written the heads of his drum all over with texts of Scripture from memory. He beat a gospel drum.

An hour was spent in hearing the reports, and the meeting closed by singing "Nearer, my God, to Thee."

The work has arrived at such a

magnitude that the Commission has been forced to enlarge its quarters; but instead of leasing blocks of fine buildings, it is erecting a large wooden building on Tenth street. It is built economically. It is spacious and airy, more than one hundred feet long, two stories high, and will contain room for stores, bath-room, cook-room, dining and sleeping.

The entire cost of the building will be twenty-seven hundred dollars—not more than a year's rent for such a room as would be needed to accommodate the increasing operations.

Delegates' Work.

I was present at the tent on Sunday evening last when the delegates came in and narrated their experiences of the day. From my note book I transcribe a brief report. There were about fifty delegates present. The narratives were condensed. Their work is washing and dressing wounds, aiding the sick and wounded in every possible way, distributing reading matter, writing letters for those unable to write, conversation upon religious topics and religious exercises, all with the permission of the Surgeons in charge. No delegate is allowed to give jellies and wines as food, or to hold meetings in any ward, unless permission is first obtained from the Surgeons. It is a rule of the Commission, and not of the medical department. The principle is to do anything possible for the good of the men, and nothing for their hurt.

One third Christians.

The Carver Hospital delegate reported that he found full one-third of the men in his wards professing Christians. They were very glad to see him. Very glad to get religious reading. A few days before he gave an old man the little book entitled the "Blood of Jesus;" saw him to-day. The old man greeted him with a smile. "I have found Jesus, and oh, he is so precious!" said the old soldier.

Cant Keep Track of Sunday.

Another delegate from the same hospital: I found among the patients a minister who enlisted as a private. He has been in the hospital sixteen months, and has maintained his Christian character through all the trials of camp and hospital life. I found some convalescents playing cards. "My boys, you don't play cards on Sunday, do you?"

"It is Sunday, is it? Why hang it all, Chaplain, we can't keep track of the days in the army."

I talked to them of home, and of their mothers. The tears rolled down their cheeks. They put up their cards, and read the papers I gave them.

Wants to be a Christian.

The Emery Hospital delegate, said: I never saw men so ready to receive religious instruction, or who were so easily impressed with their truths. I am satisfied that this is a golden opportunity to the Christian Church. I found a young man to-day, who said: "I want you, Chaplain, to tell me just what I have to do to be a Christian. I will do just what you say. I want to be a Christian." It was a sincere desire. I find that the Catholics are just as eager to have religious instruction as others.

Another delegate of the same hospital, said: I found Sergeant —, of Massachusetts, very low, but he met me with a smile: "It is all right. I am happy, and I die content. Tell my friends so."

Another delegate said: I have been over the river to see some detached regiments—men who are not in hospital. I asked one noble looking soldier if he loved Jesus.

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MAKING TRACKS.

A light snow had fallen, and the boys desired to make the most of it. It was too dry for snow-balling and was not deep enough for coasting. It did very well to make tracks.

There was a large meadow near the place where they were assembled. It was proposed that they should go to a tree which stood near the centre of the meadow, and that each one should start from it, and see who could make the straightest tracks—that is, go from the tree in the nearest approach to a straight line.

The proposition was assented to, and they were soon at the tree. They ranged themselves around it, with their backs toward the trunk. They were equally distant from each other. If each had gone forward in a straight line the paths would have been like the spokes of a wheel—the tree representing the hub.

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mortal man,) and I trust to the glory of God. From some expressions I have heard in his public discourses, I conclude he is a believer in the personal advent of Christ, near at hand, and who can read the prophecies relative to this subject, and witness their fulfillment, and not come to this conclusion?

There has of late been a number of conversions and baptisms, and additions to the church. Yours, &c., D. M. SMITH.

THE LAW OF THE TENTH.
A PROBABLE REASON FOR IT.

We presented last week what we regard as strong presumptive evidence that the law and duty of *tithing*—of giving the tenth of all acquired property to God as holy and *belonging to the Lord*—was enjoined upon man as a fallen being, when the Creator first taught him the patriarchal system of religious worship. We know that it was a *statute law* in Israel for more than 1,500 years—that it existed and was observed by some of the pious patriarchs before the time of Moses—that it was regarded for a long time as a sacred law in many; if not all of the ancient heathen nations—and as we hear of no important changes taking place in that divinely ordained system of worship until the time of Moses, it seems most reasonable to conclude that God ordained it immediately after the apostacy of our first parents. There certainly must have been given to Adam and his family a law and specific directions concerning worship, of which we have no written account.

When at "the end of days," probably on the Sabbath, Cain and Abel brought their "offering unto the Lord," Abel, "of the firstlings of his flock and of the fat thereof," and Cain, "of the fruit of the ground," why was Abel and his offering approved, but Cain and his offering not respected? May not the reason be found in the simple fact that Abel did, but Cain did not, strictly comply with the specific directions previously given them by their Creator? It is not strange, important as the law of the tenth may be, that God did not direct Moses to give a particular account of it in Genesis, when he was to make it so prominent and specific in the Jewish code. None of our Scriptures were written for more than 2,500 years after the introduction of worship among fallen men. Why mention then all the particulars about it in a system soon to pass away, and when a new system was about to be inaugurated in which the old law of tithing was to be preserved and clearly taught in all its practical specifications? From this version of it the mind of God would be sufficiently revealed for all practical purposes in all future time. We can see no reason for rejecting it or for denying its authority on the ground that no specific account is given of its original enactment in the Book of Genesis.

We have an account of the institution of the Sabbath at the close of creation, and of its being made "holy." If we have no account of the original setting apart and consecration of the tenth to holy purposes, we have certainly an inspired statement of the important fact, that the tenth is "holy" and the divine claim to it is authoritatively asserted: "the tenth is the Lord's." In the case of the Sabbath we find its observance absolutely necessary for the good of man, both as a physical, intellectual, and moral being; although none of these facts are intimated in the historical account of the institution of the Sabbath. A careful and thorough investigation will demonstrate the truth that "the Sabbath was made for man,—that his highest good in his present condition demands a Sabbath." The law of the tenth may have been instituted for similar reasons. Man's highest good as a fallen being may demand such a law as much as a Sabbath. For the good of man as a moral and spiritual being, God may hold him strictly to the duty of giving at least the tenth of his income, as the best means for promoting some of his spiritual interests. If we by careful observation, should learn that such is the fact, and thus "know to do good" to ourselves and others, "doing it not" might be reckoned as no ordinary sin.

There is one thing which all men ought to remember, a fact which none should ever forget. Let it be stated in the language of Scripture: "Thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth;" Deut. 8: 18. God knew when his people should begin to prosper and to accumulate wealth, that they would be in danger of forgetting him. Hence his address to them in the following language: "Beware that thou forget not the Lord thy God when thou hast eaten and art full, and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied." The natural effect of increasing riches is the same everywhere, in all ages, and among all peoples—a strong tendency to forgetfulness of God. Its tendency to forgetfulness of God is as strong in this age as in any other; perhaps stronger in this than in any preceding age, as facilities for acquiring wealth are greatly increased.

How many people are there now in this favored land with the light of God's truth shining around them, and living as many do within the pale of the Christian church, who practically deny that it is God "that giveth them power to get wealth?" It is to their economy, their industry, their foresight and wisdom, their courage, shrewdness and financial skill, that they attribute all their prosperity in business. In public and private, before their children and neighbors, they talk as though all their success was due to them, and speak of it sometimes as a fault in others that they have not succeeded in the same way, and to the same extent; apparently forgetting that it is God who causeth men to differ, who endoweth them with all the good qualities of which they boast, and who giveth them all their favorable opportunities. The same spirit made Nebuchadnezzar say, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" With this foolish boasting God was displeased, and drove him from his kingdom to eat grass like an ox, until he had im-

proved both his manners and his piety. How many have been guilty of the same sin, the same ungodly boasting, though upon achievements almost infinitely inferior to those of the Chaldean king!

The habit of coming to God with the tenth of every ingathering from the field, of every new acquisition of property, of every kind of revenue or income, from whatever source, is wisely adopted, may we not say divinely intended, to keep alive in every object of remembrance that it is the Lord "that giveth us power to get wealth." Let us—why God required the tenth of all, was to keep in mind a living remembrance of the fact, that all property is a gift from him. The law of tithing then in its original design would be like the Sabbath, partly memorial. If so it would like the Sabbath, be applicable to the whole family of man. The Gentiles would need it as much as the Jews, since the reason for it is universal, extending to all men, and through all time. We would claim the law of the tenth as we do the law of the Sabbath, as an appropriate and important means of grace, ordained and appointed by the mercy of Heaven, to strengthen a weak point in human nature, and to help men to be religious, and to resist an evil and dangerous influence which will inevitably assail them. It is certainly just as reasonable, and we do not see why it may not be just as necessary for God to make sacred and demand the tenth of our property, as a seventh of our time for sacred purposes. We admit his claim to the later; why not to the former?

If this law of the tenth had originally any such design and application as we have supposed above, then it must be still in force, and must go on with its claim in close connection with the Sabbath and with the worship of God to the end of the world. The same moral necessities exist now, and to the end of the world will continue to exist, as existed in the beginning. In this view of the subject, does any person wonder at the perfect silence of the Scriptures in reference to any repeal of the law? We have notice that circumcision was to pass away,—that the ceremonies of purification with all their types and foreshadowings which had their fulfillment in Christ, were to cease—but not the slightest intimation, from statement or inference, that God's claim to the tenth would ever be released, or that the tenth would ever cease to be "holy." To us that silence is significant: the absence of all notice of repeal is both argument and eloquence in defense of the claim.

It must be evident to all that the proper observance of such a law would have the effect, as stated above, to keep alive in the mind the recollection that God gives us all our property. This is precisely what Jacob believed and admitted in his vow, "Of all that thou shall give me, I will surely give the tenth unto thee." The recognition of God as the giver of all property, by giving us power, life, health, strength, talent and op-

er to him a clear sense of his obligation to give the tenth to God; and with equal certainty will a faithful performance of the duty embraced in that vow preserve in the mind a lively apprehension of that fact. We will venture to affirm that every person who conscientiously devotes the tenth of his yearly income to God for strictly religious purposes—for there are many such persons in the church, and their number is rapidly increasing—feels a pleasant and a lively sense that God is to them the giver of all the wealth which they acquire. They think of him often as sustaining that relation to them, and a feeling of gratitude for each little gift excited, and with it often springs up within them a joy that is "unparalleled and full of glory." They believe, they know, they feel "it is more blessed to give than to receive." There is a sweet, a deep, a holy religious enjoyment connected with conscientious giving. We recognize the law of the tenth as an expression of the goodness, the love, and the mercy of God, and we should bless him for making it a duty for all in connection with such a blessed purpose. It would be cruel in any one to wrest even from the poor this duty and the blessed privileges connected therewith. It will not be repeated.

Mr. T. makes use of Beloe's translation of Herodotus. This reads as follows: "The army had wintered at Sardis, but on receiving intelligence of the above" (i.e. the completion of the pontoon bridge across the Hellespont, connecting Abydos with the western shore.) "they marched at the commencement of the spring for Abydos. At the moment of their departure, the sun, which before gave its full light, in a bright unclouded atmosphere, withdrew his beams, and the darkest night succeeded. Xerxes, alarmed at this incident," etc. With this Mr. Cary's translation mainly agrees. His words are: "The army, having wintered at Sardis, and being fully prepared, set out at the beginning of the spring from thence toward Abydos. But as it was on the point of setting out, the sun" etc., "and night ensued in the place of day."

The words I have italicized seem to leave no question of the place at which, nor of the season in which, the eclipse was seen. But

Mr. T. is a bold man, and raises a question on both these points. He says: "The only question worthy of controversy is as to whether the eclipse was seen at Celenae (where Xerxes was in the autumn previous) or Sardis." He admits that if Herodotus was not of the opinion that it occurred at Sardis, he must have "forgotten to mention this circumstance at its proper place," and "did not bring it in until he had reached that point in his history."

(Think of the Father of History recollecting a most portentous event he had forgotten, and then dovetailing it in the wrong place!) But let us hear Mr. T.'s argument. He says: "That this eclipse happened when Xerxes was on the point of setting out" from Celenae appears almost conclusively from the circumstance of Pythius being present at the time; for it is very unreasonable to suppose that this old man, owning large possessions as he did, would leave all to follow Xerxes when he came to the army of Xerxes." (P. 44.)

Could not a man worth five and a half millions sterling, according to Pridgeaux's estimate, and who entertained the whole army of the king and Xerxes himself with most sumptuous feasts, and offered money for the war besides, conveniently travel a hundred miles to see the king? And does this supposed inconvenience prove "almost conclusively" that nearly four chapters of the history are out of joint and out of place? Let the reader get it, he can, some copy of Herodotus. Cary's translation, published by the Harpers, can not cost over \$1.50. Let him read the two pictures, one of Pythius and Xerxes trying to outgive each other (chs. 27-29); and then, after the pontoon is done, of the army setting out from winter quarters in the spring, and Pythius frightened by the eclipse, and going to Xerxes to beg off, one of his sons. Incensed at anything that

inquirer, impresses the utterances of the sermon, strengthens the wavering, halting Christian, and is a constant aid to the chaplain, the army missionary, the Christian delegate, in his apostolic labor. While there is much irreligious literature in circulation, and some which is called religious which had better never have been created, a large amount of real gospel truth, pungent, scriptural, and earnest truth, and in just the forms needed, is circulated by missionaries and delegates. The Tract Society's publications, for catholicity, scripturality, and adaption to the need, have no superiors. With more means they may be far more largely circulated.

crossed his will, Xerxes orders one of his sons cut in twain, and the army to be marched between the halves. The order of the procession is given. (Chs. 37-40.) And the next chapter (41) begins thus: "In this manner, then, Xerxes marched out of Sardis."

INFIDEL COLPORTAGE.

Good books are by no means the only ones that are carried to the homes of the people. The system of colportage, so direct and practical in its results, has elements that will make it potent for evil if employed in the service of Satan instead of Christ. A new development in this direction is indicated in a report of a colporteur in Wisconsin:

"One of the greatest enemies I had to contend with," he says, was Renan's Life of Jesus. This really was a giant in the land, but he had to be defeated. A gentleman told me that two intelligent agents were canvassing a neighboring county, and by the liberality of some wealthy individuals were enabled to sell this dangerous book at a reduced price. I concluded that no time was to be lost, but travelled day and night to reach the place where the mischief had been done, and by the help of God to counteract it.

"Where that book was read, it seems to have swept away every true principle of Christianity. Everything dear and sacred to a pious heart, our only consolation in life and death, was assailed with vile language. I labored day and night to get the start of these men, and persuaded pious friends to assist me in the good work, supplying them with books and tracts. Thus we continued for several days, and it pleased the Lord to bless our labors so abundantly that the emissaries of the prince of darkness had to leave the field. They did not yield, however, without a severe struggle, and my labor during that time was one of continued praying, doubting, fearing, and yet hoping.

"As I was the only colporteur in that large field, I thought best to visit those places where the largest number of men were collected, and accordingly went to a large tannery noted for its wickedness. When the men caught sight of my books, a continuous clamor arose. Novels, novels; we want novels, sir. Have you any interesting books like the other two men? I told them that while those contained the poison of death, mine pointed out the safe and only way to life everlasting. As for novels, I had none, but something more thrilling than romance. What is it? was the eager inquiry. I replied that I had the biography of a man whose only object of life was to do good, not only to his friends, but also to his enemies who finally murdered him; and to tell you the truth, said I, I was one of his murderers; and what struck me most of all, and caused me to repeat was, that he asked the Judge not to hold us accountable for this wicked act. And now I come to tell you of this wonderful friend of mine, and offer his biography for sale. One man expressed his surprise that such a character could have existed. I told him that he had died that you and I might live; and some were persuaded to buy the real life of Jesus. Every branch and division of the hosts of enemies seem to unite against the Anointed of God, and I know by experience that they are desperately in earnest. We need not expect to gain the victory without hard contests, self-denial, and toil."

THE CATHEDRAL OF MILAN.

The most remarkable thing in Milan is its Cathedral. This is a vast extravagance of architecture as well as of cost. The pile amazes me with its grandeur. I wonder at the extent to which art and wealth and labor have left their trophies here, and yet I cannot regard the style as appropriate for the uses of the structure. This building is four hundred and eighty-six feet long: two hundred and fifty-two wide; it has an interior elevation of one hundred and fifty-three feet, and an exterior elevation of three hundred and fifty-five feet. These figures are large, as will appear by comparing them with the dimensions of any ordinary building; and yet they convey no idea of the immensity of effect which is here produced. The Cathedral was begun nearly five hundred years ago. It was several hundred years before the central tower and spire were finished. The building is to this day in process of construction, and a scaffolding has always been standing upon some part of the work. The effect is, that while portions of the dome, which is a white marble, are as black as St. Paul's in London, other parts are seen glistening like snow in the freshness of their erection. The Cathedral of Milan is literally an ideal extravagance. It is an endeavour to erect the finest, the largest, the most expensive, the most elegant church which could be built. The endeavour is surely not a failure. You walk around the Cathedral, astonished that your walk is so long. You ascend step by step to its roof, thinking you have accomplished something of an ascent, when you find yourself on an immense area of roof and dazzling marble, while still the central tower rises above you hundreds of feet, astonishing you with its elevation. I would hardly dare to give you all the figures which our guide gave us in his description of the building. You stand on the tower, and see a vast field of spires or small towers under you. Each tower is crowned with a statue. There are niches for forty-five hundred statues in different parts of the structure, three thousand of which are already executed. Every statue within or outside of the church is passed upon by an academy of art, and if a blemish is detected, the work is rejected. Our guide told us that the expenses of the structure thus far amounts to eight hundred millions of francs.

The effect on my mind is that of a vast extravagance. It is a museum of fine sculpture. It is a prodigy of elegance. But it lacks the soberness of style which becomes a place of worship. When you have exhausted the superior wonders of the structure, you are taken down to the subterranean church, where the actual body of Saint Charles Borromeo is preserved in a casket of lavish cost and beauty. I would not attempt to tell what wealth of gold and silver and jewels is lavished here. But the thing which I cannot easily forget is the grim and ghastly sight which is afforded for five francs to those who desire it.

DR. CHALMERS.

"Dr. Chalmers, taken all in all, ranks as the greatest among Scotchmen. The mental force in him was prodigious, and his capacity for widely different departments of labor exhibits the highest kind of genius. He was great everywhere; in mathematics, in natural philosophy, in political economy, no less than in religious studies; great in the town councils of Glasgow, in ragged schools and the garrets of narrow wynds, in the parlor, in the professor's chair, in the pulpit, in church courts, and in deliberative assemblies. He was equally great in planning and in executing, in conceiving noble schemes, and in communicating his own enthusiasm and energy to other minds. He did more to mould the religious character of Scotland than John Knox, and stands without a rival as the preacher and pastor of our century.

"In the Tron church at Glasgow, his parish numbered between eleven and twelve thousand souls; but he visited every family in it, and gave familiar lectures in the evening to the families visited during the day. He went down into the filthiest cellars, climbed over rickety stairs into the highest attics, and carried everywhere a loving heart and cheerful words. He established schools for the ignorant children, selected competent teachers from his parish, and exacted from the scholars just enough of a fee to insure the self-respect of the parents, and a sense of the value of instruction. In two years, twelve hundred children were under the constant supervision of Dr. Chalmers, and by frequent intercourse with the teachers, he infused into them his own irresistible energy."

BISHOP THOMSON IN EGYPT.

In a letter to the Central Christian Advocate, Bishop Thomson gives the following graphic description:

"At the railroad depot we are surrounded by half-clad Egyptians of different colors, from that of mulattoes to that of the darkest negro, all eager to sell or beg.

"Soon we are in motion, and now we see the peculiar houses and narrow streets of the cities of the East. The nearer you approach them, the more forbidding they are; they have bars or grating for windows, flat roofs, etc. And now we are in the country-level, fertile, beautiful, cultivated; here are fields of Indian corn, onions, garlic, potatoes, wheat, cotton, etc., without any fences; though near the city some fields are bordered by cane and ornamented with the palm-tree.

"Now and then you see the mansion of the wealthy, and all along the miserable dwellings of the poor. The peasants are in the fields, some ploughing, and some apparently

weeding. The plough is a branch of a tree, and the animals used to draw it are sometimes oxen, sometimes camels, sometimes a buffalo and a camel yoked together, contrary to Mosaic law. The roads are crowded with men and women on little donkeys; the riders are apparently larger and heavier than the beasts, and they sit very near the tail, placing the baskets in front of them. The brick yards are another noticeable feature; these are very numerous; the clay is ground in the old way, and the bricks, doubtless, made as in the days of Joseph: the pottery, too, is in the same style as the ancient. Indeed, everything I have learned of Oriental customs and ancient Egypt came most vividly to mind. The women—concealed only about the eyes—the earthen pitchers, the water-bottles of skin brought from Palestine, usually goat skins, the steward of the house, the foreign ruler, wealthy jealous and proud, are all here. But the colored, half-clad, shoeless, sometimes utterly naked, are miserably people in the fields, by the roadside, at the stations; in the streets; what shall we say of them? Almighty God, what curse has rested on thy creatures that through centuries and millenniums, have not made one step of progress! How is it that, in this sunny land of figs and pomegranates, of milk and honey; a land in the centre of the earth, and worthy to be the abode of angels, men are still so miserable, so poor, so abject? The subjects of tyranny, the prey of the oppressors? I took out my Bible and pondered the prophets, with new eyes and new faith. My eyes were moistened when, after looking out from the cars upon the Egyptian fields, I turned to read such passages as these: 'It shall be the basest of kingdoms; neither shall it exalt itself any more among the nations, for I will diminish them; they shall have no rule over the nations.'

"And judging from present appearances,

the same determination exists on the part of the friends of the paper at large, by their ready response to our call for both material and intellectual contributions.

But there is yet another thing wanting, and that is a large increase of subscribers. The amount of good we can accomplish by the paper will very much depend on the number of readers we can reach. Shall it not be swelled a thousand the next three months? Who will engage in the work at once? Now is the time to do it, so as to begin with the new year. Will not all our preachers who are interested in its success, take hold of it immediately?

The character of the paper will remain the same as in times past, thoroughly evangelical.

The doctrine of the personal advent and reign of Christ on earth will be a leading doctrinal feature.

The development of prophetic events and signs of the times will be carefully noted.

Any new light which may arise on the prophetic periods will be given, and what we may regard as erroneous, if likely to lead astray, we shall point out.

The columns will be open for a free interchange of views on questions relating to the coming kingdom, when conducted in the spirit of brotherly kindness.

Expositions and illustrations of obscure texts will be given from time to time, with carefully selected matter from contemporaries, and general literature, which we intend shall be the choice to be found.

The record of current events will be briefly noted so as to keep our readers posted in whatever concerns the time in which we live.

These, with the rich experiences of our correspondents and others, will amply repay the two dollars we ask for the paper.

The effect is, that while portions of the dome, which is a white marble, are as black as St. Paul's in London, other parts are seen glistening like snow in the freshness of their erection.

The Cathedral of Milan is literally an ideal extravagance. It is an endeavour to erect the finest, the largest, the most expensive, the most elegant church which could be built. The endeavour is surely not a failure.

You walk around the Cathedral, astonished that your walk is so long. You ascend step by step to its roof, thinking you have accomplished something of an ascent, when you find yourself on an immense area of roof and dazzling marble, while still the central tower rises above you hundreds of feet, astonishing you with its elevation.

I would hardly dare to give you all the figures which our guide gave us in his description of the building. You stand on the tower, and see a vast field of spires or small towers under you. Each tower is crowned with a statue. There are niches for forty-five hundred statues in different parts of the structure, three thousand of which are already executed. Every statue within or outside of the church is passed upon by an academy of art, and if a blemish is detected, the work is rejected. Our guide told us that the expenses of the structure thus far amounts to eight hundred millions of francs.

The effect on my mind is that of a vast extravagance. It is a museum of fine sculpture. It is a prodigy of elegance. But it lacks the soberness of style which becomes a place of worship. When you have exhausted the superior wonders of the structure, you are taken down to the subterranean church, where the actual body of Saint Charles Borromeo is preserved in a casket of lavish cost and beauty.</

Weekly Donations

Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—Act 20: 35.

R. R. KNOWLS. *Treas.*
TRY AGAIN.

S. K. Baldwin, \$13 00
C. Bent, 13 00
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Now just at the moment a spider dropped
With its silken cobweb clue;

And the king, in the midst of his thinking, stopped
To see what the spider would do;

It soon began to cling and climb
Straight up with strong endeavor,
But down it came, time after time,
As near to the ground as ever,

But, nothing discouraged, again it went
And traveled a half-yard higher;

Then a delicate thread it had to tread,
And a road where its feet would tire.

Again it fell and swung below,

But again it quickly mounted:
Till up and down, now fast, now slow,

Nine brave attempts were counted,

"Sure," cried the king, "the foolish thing
Will strive no so hard to climb,

And tumbles every time."

But steadily upward, inch by inch,
Higher and higher it passed,

Till a bold little run, at the very last pinch,
Put it into its web at last.

"Bravo! bravo!" the king cried out,

"All honor to those who try!"

The spider up there defied despair,—

"He conquered; why should n't I?"

And Bruce of Scotland braided his mind,

And, as gossips tell the tale,

He tried once more, as he'd tried before,

And that time he did not fail.—Eliza Cook.

he shall appear we shall be like him, for we shall see him as he is." These poor, sick, obscure, despised, deformed and outcast saints shall in the twinkling of an eye be clothed with beauty, glory and immortality. For one glimpse of that bright glory shall transform them. We shall be like him, for we shall see him as he is. It will then be discerned that God owned through man them, despised. And not only will man recognize it, but Jesus himself will be the usher to his Father's presence-chamber, and say, "Father, behold I and the children whom thou hast given me." "Father, I will that those whom thou hast given me be with me where I am that they may behold my glory." And then, too, it shall be said, "The King's daughter is all glorious within."

"O blissful day of promise blest,
I hail each sign of thee."

The hope of all this leads to purity. Every man that has this hope in him, purifies himself even as he is pure." O blessed standard of Divine purity! O heavenly stimulus to seek after the Divine nature! A sense of the exaltation of Jesus! a faith in his glorious appearing! a hope of seeing him as he is! a longing to bear his glorious image!

Is this the effect this hope produces on us? And so much the more as we see the day approaching, do we purify ourselves and seek to be swallowed up in Christ. "A little while, and he that shall come, will come and he will not tarry." "Now the just shall live by faith."

THE VISITOR.

Don't forget the *Youth's Visitor*. We have now closed the volume for 1864, and are waiting to hear from our friends how many they want for next year. It is highly important that this should be done at once so that we may know how many to print, or at least form an estimate approaching correctness. And also that we may have the first number out before New Year.

The friends of the paper should also remember that we need their pen and scissors to provide material for its columns. Articles should be short and pithy for so small a paper and for the minds of the little ones. The Editor, Elder J. M. Orrock, will do all we can, but at his distance from the office, Waterloo, C. E., it will necessarily require the assistance of others to keep up the interest. Let us have our pigeon-holes always full from which to select.

FREE PAPERS.

Ministers and others who have been placed on our free list for one year, and whose year expires with the close of this volume will receive no more unless they signify their wish for the continuance of the paper.

All ministers acting as agents in obtaining subscribers, and receiving and forwarding payments, are entitled to the paper free of charge.

News of the Week.

WAR NEWS.

The rebels have been driven from the upper end of the Dutch Gap canal, and our men defend it so as to proceed with the work, and the canal is ready for use.

The rebels at Nashville are trying hard to get nearer the city, but the defences are too strong for them to overcome.

A speedy advance of Grant upon Richmond is anticipated. A heavy skirmish has taken place, and rebel breastworks taken.

Sherman is approaching the terminus of his great expedition through Georgia. At last accounts he was believed to be marching on Savannah. His base was at Grahamville and Port Royal, and Savannah was said to be at his mercy. He has taken 3000 stand of arms at Millidgeville, Ga., and all the state powder.

THE PRESIDENT'S MESSAGE.

At 10 o'clock on Tuesday, Dec. 6th, the President submitted his message to both Houses of Congress. The various items usually noticed in such a document are presented in a brief, but clear form. The relations of the United States with foreign powers are for the most part of an amicable character, although with Great Britain and Brazil there are some questions at issue, growing out of the seizure of the pirate Florida in a Brazilian port; and the raiding parties organized in the British provinces. But the authorities are said to have manifested a disposition to repress such raids.

The public debt on the 1st of July 1864, was \$1,740,690,489.49. The receipts of the year were \$884,076,646.77. The disbursements were \$865,236,087.86. This leaves cash in the Treasury, July 1st, 1864, \$18,842,558.71.

The navy, Dec. 1st 1864, consisted of 671 vessels, carrying 4610 guns. The number of men in the naval service, 51,000. There have been captured during the war 1,374 vessels, of which 257 were steamers.

The total expenditure of the naval department since the war commenced is \$228,647,262.85.

The post office department received during during the year 12,438,258.68. Expenses of the post office department, \$12,644,786.20, making a deficiency of \$206,652.42.

The settlement of the public lands is rapidly extending, and a large proportion of it under the homestead law and soldiers' claims.

The voting population, notwithstanding the war, has increased during the last four years, as shown by the late presidential election in the loyal States, 111,689. This result has been largely obtained by emigration.

The President earnestly recommends that the present Congress should re-consider the vote by which they declined to pass an amendment of the Constitution abolishing slavery throughout the United States, and forever prohibiting it, and pass the same at this session. For if they refuse to do it, the next Congress which meets one year from now will undoubtedly do it.

On the subject of the war, and peace, and the change or revocation of his emancipation proclamation issued Jan. 1st, 1863, he says: "This as to men. Material resources are now more complete and abundant than ever. The national resources, then, are inexhausted, and as we believe, inexhaustible. The public purpose to re-establish and maintain the national authority is unchanged, and is, we believe, unchangeable. The manner of confirming the effort remains to choose.

On careful consideration of all the evidence accessible, it seems to me that no attempt at negotiation with the insurgent leader could result in any good. He would accept nothing short of the severance of the Union, precisely what we cannot and will not give. His declarations to this effect are explicit and repeated. He does not attempt to deceive us. He affords us no excuse to deceive ourselves. We cannot voluntarily re-accept the Union; we cannot voluntarily yield it. Between him and us the issue is distinct, simple and inflexible. It is an issue which can only be tried by war and decided by victory. If we yield, we are beaten; if the Southern people fail him, he is beaten. Either way it would be the victory, and defeat following war. What is true, however, of him, who heads the insurgent cause, is not necessarily true of those who follow. Although he cannot re-accept the Union, they can. Some of them we already desire peace and reunion. The number of such may increase. They can at any moment have peace by laying down their arms and submitting to the national authority under the Constitution. After so much, the government could not, if it would, maintain war against them. The loyal people would not sustain or allow it. Of questions which should remain, we would adjust them by the peaceful means of legislation, conference, courts and votes, operating only in constitutional and lawful channels. Some certain and other possible questions are and would be beyond the Executive power to adjust—as, for instance, the admission of members into Congress and whatever might require the appropriation of money. The Executive power itself would be greatly diminished by the cessation of actual war. Pardons and remissions of fugitives, however, would still be within Executive control. In what spirit and temper this control would be exercised, can be fairly judged by the past. A year ago a general pardon and amnesty upon specific terms were offered to all, except certain designated classes, and it was at the same time made known that the excepted classes were still within the contemplation of special clemency. During the year many have availed themselves of the general provision, and many more would, only that the signs of bad faith in some led to such precautionary measures as rendered the practical process less easy and certain. During the same time, also, special pardons have been granted to individuals of the excepted class, and no voluntary application has been denied; thus, practically, the door has been for a full year open to all, except such as were not in condition to make a free choice; that is, such as were in custody or under constraint. It is still open to all, but the time may come, probably will come, when public duty shall demand that it be closed, and that it be more vigorous than heretofore.

In presenting the abandonment of arms to the national authority on the part of the insurgents, as the only indispensable condition to ending the war on the part of the government, I retract nothing heretofore said. As to slavery, I repeat the declaration made a year ago, that while I remain in my present position I shall not attempt to retract or modify the Emancipation Proclamation, nor shall I return to slavery any person who is free by the terms of that proclamation or by any of the acts of Congress. If the people should, by whatever mode or means, make it an executive duty to re-enslave such persons, another, not I, must be their instrument to perform it.

In stating a single condition of peace, I mean simply to say that the war will cease on the part of the government whenever it shall have ceased on the part of those who began it.

Correspondence.

FROM SAMUEL CHAPMAN.

Dear Bro. Litch.—My last was dated at St. Albans, Ill., Sept. 15th, and written while I was suffering much pain, with a recently wounded limb. Well, I remained there some three weeks longer, speaking to large and attentive congregations on the Sabbath, and to respectable audiences several evenings during the week, the same as it was in perfect health, bearing my principal weight on one foot, (the brethren conveying me with carelessness to and from the chapel,) and it was truly cheering to my heart to see the friends, especially those of my own children in the gospel, feasting on the word. The sympathy and hospitality I received from them in my afflicted state, served to increase my fatherly affection for them, and the Lord will "recompense them in due time." Luke 14: 13, 14.

On the 15th of Oct., having then so far recovered from my lameness that I could hobble around without the aid of a crutch, I left that section, to meet a pressing call from Bro. Samuel Overton, of Pike, Muscatine Co., Iowa, with whom I became intimately acquainted while laboring in Pa. some eight years since. The water being very low on one foot, (the brethren conveying me with carelessness to and from the chapel,) and it was truly cheering to my heart to see the friends, especially those of my own children in the gospel, feasting on the word. The sympathy and hospitality I received from them in my afflicted state, served to increase my fatherly affection for them, and the Lord will "recompense them in due time." Luke 14: 13, 14.

Having labored there six full weeks, preached and conducted meetings of religious worship thirty-seven times, I left on Monday last for this place, and arrived here Tuesday evening, 29th ult. Am now with my intimate friend, Bro. D. Keeler, and his interesting family, resting from pulpit labors for a few days, and improve a portion of the time in writing this letter. Bro. K. emigrated from Homer, N. Y., to this state some eight years since. The friends have often heard me speak of him as having been a faithful fellow-laborer with me in the gospel; and although to provide for his household he now considers it his duty to work at his trade, (on the tailor's bench) I am happy to find him and sister K. steadfast in the original Advent faith, expecting deliverance soon. Before leaving this section I intend to go to Lyons (a city two miles north of this) to visit Bro. W. C. M., a family, also from Homer, N. Y., and a few other isolated Adventists in this section, and may find an open door for a little preaching.

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When my labor and friendly visits are completed in this community, shall cross the noted Mississippi, and enter upon my return home, from which I have now been absent more than eighteen months. Shall call on isolated Adventists on the way, but make no lengthy stop till I reach Shabbona Grove, De Kalb Co. There it will be expected that "Bro. Chapman" spend several weeks, and it will be on my direct route for home. And now in conclusion I will say to the friends who wish for and have any reason to expect labor from me on the way, and all who have been strong to-day than ever. Victor Emmanuel was then King of Sardinia; he is now King of Italy; and every step towards Italian unity, has made more difficult the reconciliation of the Pope with the new kingdom. During the last five years diplomacy has exhausted its arts in seeking to solve the Roman question, which it now appears was the permanent establishment of a Pope-King within the kingdom of Victor Emmanuel. All these efforts have demonstrated the impossibility of the task; and the withdrawal of the French army is an acknowledgment, extorted by the force of events, that there is no place for two sovereigns in one state, and that the papacy can be established in the Italian kingdom, only on condition of ceasing to be either a monarchy or a state.

Nor have the French been more successful in reconciling the papacy with the Roman people. Fifteen years ago the Romans lifted from their necks the yoke of the Pope-King. The French army forced them to submit to it again; though France, for eighty years, has asserted from time to time as a fundamental principle of Government, that the source of legitimate authority is the popular will. While the greater part of the territory which constituted the states of the church, has by vote of the people been annexed to the kingdom of Italy, the remnant of the Pope's subjects have been restrained by the army of occupation from doing the same thing. During this time liberal sentiments have been on the increase in the city of Rome; many of the younger representatives of the nobility being known as hostile to the temporal power of the Pope; some of whom have been proscribed by the papal authorities, and others have gone into voluntary exile, to escape the ecclesiastical regime, with which the mass of the population can never be reconciled.

But the greatest enemy to the papacy which French occupation of Rome called forth, is the spirit of the age. Here even in Italy, the spirit of modern society now asserts an irreconcilable opposition to the temporal power. It would appear as if a Divine Providence had used the champion of the papacy as an instrument for developing and consolidating the most radical hostility to papal rule. The French occupation has been continued till this spirit has become too formidable to be subdued. An ecclesiastical state is now regarded as a contradiction—inconsistent with the spirit of modern civilization.

I feel that living or dying I am the Lord's and the comfort and happiness of being thus given up, is more than can be described. I am learning something in the school of Christ every day. I think it so strange that I never got hold of the precious promises and sayings of our Lord as I have latterly. I was reading, only a few days since, and came to this passage, "This is the victory that overcometh the world, even our faith." I could not tell any one how like an electric shock that went to my heart. I had read it many times before, but never saw it in its beauty till that moment. How much I had tried to overcome the world, and thought it so hard, and almost dispaired of it—and "tis so easy by faith."

Perhaps this may meet the eye of some one who needs just such a crumb, and anew remind them of his words: "The words

which I speak unto you, they are spirit, and they are life."

May the Lord aid you, Bro. Litch, faithfully to perform your part of giving food to the household.

I, therefore, send you my love and regards.

Yours, etc., S. C.

FROM L. O. T.

Bro. Litch.—I have just been reading your editorial in reference to the next volume of the Herald, and what it will contain, etc. While you intend to have it a good family paper, I hope it will not be forgotten that some of the family may need good spiritual food as well as general news.

I suppose the brethren are taking heed to "feed the flock," but I wish they would remember that it is a scattered flock, and give us more about Jesus, as well as mere speculations about the "sign of the Son of Man."

Not that I wish to exclude inquiry into everything connected with Him and his coming, but unless 'tis according to the Scriptures, the arguments, however multiplied, amount to nothing.

Wishing what little I have to say may tend to the edification of the readers, I give an extract from a letter received to-day from a friend, which shows the growth of one who studies the Word as something to be lived upon:

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Yours, etc., L. O. T.

FRANCE TO WITHDRAW ITS AID FROM ROME.—A convention has recently been concluded between France and Italy, by which Italy agrees to respect the actual territory of the Pope, and to prevent by force

any foreign attack on it. France agrees to withdraw her troops from Rome as the pontifical army shall be organized, the evacuation to be accomplished within two years. The pontifical army is to be strong enough to maintain the Papal authority, and tranquillity in the interior and on the frontiers of the Papal States. The Italian government must not object to its number or composition, if it is not used as a means of attack against Italy. Italy is to pay a share of the Roman debt proportioned to the extent of those former States of the Church now annexed to its full, and as a general thing, first rate attention was paid to the word. More than a score, I should think, acknowledged the truthfulness of the doctrine we taught. A few precious souls were hopefully converted, and the cruel prejudice almost entirely removed. Two were "buried with Christ in baptism," and others were waiting. Some half dozen or more were all ready to unite with the little church there, (consisting of Bro. O. and his family, Bro. T., and several absent members.) I should have favored their reception while I was with them, but a portion of them were absent the evening we met for that purpose.

For three other persons also, to counteract the influence which he and his paper might have had on their minds, (reminding me of "Zacchaeus," ready to "restore his four fold," Luke 19: 8,) and it was with gratitude to God that I forwarded to the *Herald* office his \$5 for that object. For this change of sentiment, and future prospects, Bro. O. was truly thankful, and greatly encouraged. From that time prejudice began to subside, and our congregations gradually increased both in interest and numbers, until our commodious school house was crowded to its full, and as a general thing, first rate attention was paid to the word. More than a score, I should think, acknowledged the truthfulness of the doctrine we taught. A few precious souls were hopefully converted, and the cruel prejudice almost entirely removed. Two were "buried with Christ in baptism," and others were waiting. Some half dozen or more were all ready to unite with the little church there, (consisting of Bro. O. and his family, Bro. T., and several absent members.) I should have favored their reception while I was with them, but a portion of them were absent the evening we met for that purpose.

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The

Advent

Gospel.

"Behold, I come quickly."**"Occupy till I come."**

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION!

WHOLE NO. 1229.

BOSTON, TUESDAY, DECEMBER 20, 1864.

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J. Litch, Editor.

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[For Terms, &c., see Fourth Page.]

Communications.

SOMETHING FOR THEE.

Something, my God, for thee,
Something for thee:That each day's setting sun may bring
Some penitential offering;

In thy dear name some kindness done;

To thy dear love some wanderer won;

Some trial meseekly born for thee;

Dear Lord, for thee.

Something, my God, for thee,

Something for thee:

That to thy gracious throne may rise
Sweet incense from some sacrifice;

Uplifted eyes undimmed by tears;

Uplifted hand unstained by fears;

Hailing each joy as light from thee,

Dear Lord, from thee.

Something, my God, for thee,

Something for thee:

For the great love that thou hast given,

For the great hope of thee and Heaven,

My soul her first allegiance brings,

And upward plumes her heavenward wings;

Nearer, my God, to thee;

Nearer to thee.

Original I

THOUGHTS ON THESSALONIANS.

THE TIME OF THE ADVENT.

BY A PEDESTRIAN MISSIONARY.

King Nebuchadnezzar dreamed a dream, and this was the manner of his dream. The king saw and behold a great image whose brightness was excellent, and the form thereof was terrible. Its head was of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, its feet part of iron and part of clay. He saw till that a stone was cast out without hands which smote the image upon its feet and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth. Dan. 2: 31-35.

Such was the dream, and this was the interpretation. It was an epitome of the world's history given in advance. By means of it God showed unto his servant things that were shortly to come to pass. The different metals represented different empires yet to arise, the gold being the Babylonian empire, the silver the Medo-Persian, the brass the Grecian, and the iron the Roman, while the iron and clay represented the kingdom into which the Roman empire was to be divided. All have passed away except the last. We are down to the toes of the image. After they too are gone, no part of it remains. What becomes of them? In the dream they are smitten by the stone, broken to pieces and the whole image disappears. This is the interpretation.

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44. These words are applicable only to one kingdom. Of no kingdom but that of Christ, can it be said that it will never be destroyed and it shall stand forever. His, then, is the next kingdom to be set up on earth. Could we only tell how long the existing kingdom would last, we could know when Christ will come, but to this, that marvelous epitome of the world's history affords no clue. But this much at least we draw from it, and the information is of incalculable importance; that we are living towards the close of time. Does not this fact lend tremendous significance to the predicted signs which are multiplying around us?

The Prophet Daniel dreamed a dream, and this was the manner of the dream. He beheld and to the four winds of heaven strove upon the great sea, and four great beasts arose out of the sea, diverse one from the other, and the fourth beast, which was dreadful, and terrible and strong exceedingly, had ten horns and among them came up another little horn, having eyes like the eyes of a man, and mouth that spake great things. And Daniel beheld till the thrones were cast down, and the Ancient of days did sit, and the judgment was set and the books were opened. And one like the Son of man came in the clouds of heaven and came to the

Ancient of days, and there was given him glory and dominion, and a kingdom that shall not pass away, and his dominion that which shall not be destroyed. Dan. 7: 1-15.

Such was the dream. And Daniel was astonished, and desired much to know the interpretation, and this was the interpretation. These four beasts were four kings that should arise, and the ten horns of the fourth beast were ten kingdoms into which the kingdom of the fourth beast was to be divided. The little horn was an anti-Christian power that should arise after them and inflict much evil on the people of God, who should be delivered into his hand for a certain specified period, "but the judgment shall sit and they shall take away his dominion to consume and destroy it unto the end." v. 26. Whether this means the final judgment or some special judgment upon Popery, whereby its strength shall be wasted away, and as it appears to me, the latter is improbable, it is evident that when that period terminates, the Advent of the Son of God is not far off. It is again referred to in Daniel 12: 7, as being the termination of the wonder that the prophet beheld, thus plainly shewing us that its consummation is destined to inaugurate a most important period of the world's history.

But before we can ascertain the termination of this period, we require to know its commencement. When does it begin? Not in the time of Daniel himself, for he lived in the time of the first beast, and centuries had yet to run their course. Not in the time of Paul, for he lived in the time of the fourth beast, then in the zenith of its power, and the ten kingdoms with the little horn power itself was as yet non-existent. It began at the time when "the saints were given into its hand." And when was that?

When the Thessalonians were filled with the idea that the day of Christ was at hand, Paul wrote them saying, "Let no man deceive you by any means; for that day shall not come, except there come a falling away, first, and that man of sin be revealed." And he goes on to say, "For the mystery of iniquity doth already work," from which we see that even then it was in embryo, and only wanted development. But a hindrance stood in the way, and Paul refers to it, for he says "The mystery of iniquity doth already work, only he who now letteth, i.e., hindereth, will hinder until he be taken out of the way, and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 7, 8. Now what was this hindrance which prevented the development of the Man of Sin, the Son of perdition, who was yet to exalt himself above all that is called God or that is worshipped? It was the fourth beast, "dreadful, terrible and strong exceedingly," which "devoured, brake in pieces, and stamped the residue with its feet." It was the Roman empire far too powerful to be contended against, which brake in pieces all who opposed it. Until that is "taken out of the way," "that wicked" cannot be "revealed." Antichrist cannot raise his head among the nations, and commence his destined work of making war upon, overcoming and wear out the saints of the Most High, for until then they shall not be given into his hand.

But there is one feature in the dream of the prophet which has no counterpart in the dream of the king, and that is the little horn. There is little difficulty in identifying this power. The description given of it in the prophet's vision taken in connection with the history of the church in past ages, enables us to fix it with a feeling of infallible certainty upon the Papal antichrist. Mark what is said of the little horn. It is described as having eyes, and a mouth that spake very great things, and a look more stout than his fellows. v. 20. How graphic! What "very great things," what lofty speeches have been uttered by the Papal antichrist! Whether the description has reference to audacity or effrontery, how true it is that "it looks have been more stout than his fellows." Nothing could exceed the audacity of Rome except her impudence. No exposure can make her blush. Like the whore's forehead, she refuses to be ashamed.

I beheld, and the same horn made war with the saints and overcame them. v. 21. Alas, how true! How often has antichrist made cruel war against the church of God! How often has it overcome them.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." v. 25. Again how graphic! O the abominable blasphemies of Popery. O her bloody and unrelenting persecution of the Church of God! O her daring and most insolent enforcement of her own wicked decrees in violation alike of reason and of Scripture. If the little horn be not the Papal antichrist, it seems to me that those who maintain that it is useless to study prophecy have the best of the argument.

And what is that evil power described by the Apostle Paul in his second epistle to the Thessalonians, as the man of sin and the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God setteth in the temple of God, showing himself that he is God. 2 Thess. 2: 3, 4. Want of space will not permit me to argue the point, but fortunately argument does not seem to be required. It is evident that this also is the Papal antichrist.

Thus we see that the rise of Popery has been made the subject of prophecy. It is evident too from the vision of the prophet and declaration of the Apostle that the advent of Christ and the final destruction of antichrist are coeval. "I beheld," says the prophet, "and the same horn made war with the saints, and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. 7: 21-22. "For," says the Apostle, "the mystery of iniquity doth already work, only he who now letteth, i.e., hindereth, will let or hinder until he be taken out of the way, and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 7, 8.

Now then, is there anything in Scripture from which we can discover the probable duration of antichrist? If so, how important! For then we may be able to arrive at an approximate idea of the time of Christ's coming. The vision of the prophet furnishes us with the needful clue. It informs us that

the saints shall be given into the hand of antichrist for a time, times and the dividing of a time, that is, for the period of 1260 prophetic days or years so frequently alluded to in Scripture, and then it immediately adds, "But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end." v. 26.

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It was the Roman empire far too powerful to be contended against, which brake in pieces all who opposed it. Until that is "taken out of the way," "that wicked" cannot be "revealed."

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THE ADVENT HERALD.

lair and terrible features. And yet there is a uniting of this symbol with that of the old Roman empire to evince that it is systematically the same power.

The beast which was. He was in his ancient heathen form; and is not. He was slain. His eighth head was wounded to death in the revolution under the reign of Constantine, and has ever since lain dead, only as he has existed in the Romish hierarchy, till he began to recover his life in his seventh head; [French republican and Imperial government to 1815.] which was to continue a short space; and has his deadly wound completely healed in the eighth. [The Alliance of 1815.]

Now he recovers his own nature, independently of an officious ecclesiastical hierarch. And this new power [The French power and the Alliance, of 7th and 8th heads which are one,] in his turn, takes the Papal hierarchy into his grasp, and makes it a mere tool of his own ambitious policy; and he is, in the cause of Divine Providence, bearing the mother of harlots to her execution . . .

We find that the accounts given of the bearded head of the Roman beast, and those given of the beast from the bottomless pit, which is also the eighth head and the seven, are essentially the same.

In chapter 17, this head [Keep in mind that the seventh and eighth heads are but one and the same head, and they together are symbolized by this beast of the 17th chapter of Rev.] is symbolized by a new beast; which yet, to shew that it is but the bearded head of the old Roman beast in chapter 13, is described with seven heads, as well as ten horns. It is called both the beast and the head of the beast. It is a new beast; and at the same time it is a head of the old Roman beast. It is remarkable that the Imperial head of the Roman beast, that under which the greatest mischief has been done to the Church of Christ, is thus represented as twice existing; and its two reigns, which mystically constitute but one, are represented as existing at distant periods. Under the first reign of this head, and before it received its deadly wounds, Jesus Christ was crucified. Under the second reign of the same head, Christ will terribly destroy this beast. In the first reign, the head persecuted the primitive Christians in ten successive bloody persecutions.

The great object of the beast, in the second reign, is war against the same cause. These shall make war with the Lamb. And the same head, [or heads seventh and eighth, but yet, both being one, the seventh head and this head being antichrist,] at the close of its last reign will sink into perdition, under that awful appearing of the day of the Lord, to which that former event may be viewed but as a prelude.

These reigns of the sixth head of the Roman beast are numerically two. In this sense, the last is the eighth head. But they are specifically one; and mystically represented as one. In this sense, the last head is of the seventh; being the sixth, headed of its deadly wound. The old Roman beast had ten horns. And this revived new head of the same beast has ten horns.

The angel informs, verse 12, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

These ten horns have been supposed to be the same with the ten horns of the ancient Roman beast. But this must be a mistake. Expositors have met with insuperable difficulties in their attempts to find, in the ancient horns of the Roman beast, the things here ascribed to the horns of the antichristian beast. Insomuch, that in Pools Annotations upon the passage, we read, "But who these ten monarchs be, or what these ten kingdoms are, I must confess myself at a loss to determine. I am much inclined to think the prophecy to concern some kings nearer the end of antichrist's reign." [Are not those the kingdoms of the Alliance?] Even this acknowledgment was made, while under the mistake of supposing the beast that wore these horns to be the Papal hierarchy; a sentiment attended with inexplicable difficulties! Had the pious expositor viewed the beast wearing these horns in the character in which he has just been exhibited, I trust he would have been still more inclined to view the prophecy respecting events still future when his annotations were written.

These ten horns are kingdoms under the antichristian empire. We find the great Power noted in Dan. 11: 36, and onward, subduing neighboring nations, and distributing their principalities to his favorites. He is thus forming to himself horns. We find in various passages relating to this terrific beast of the last days, that he has a group of kings at command. Here then are the horns of the antichristian beast. "And I saw the beast, and the kings of the earth and their armies gathered together to make war against him that sat on the horse, and against his army." Whether the number of these horns will be precisely ten; or whether a certain number is put for an uncertain time will decide. [Where can there be any kingdoms found in our day, but those that compose the Alliance of 1815, that will fulfil this prophecy?] But as the number of the seven heads is definite, I apprehend the number of the ten horns is likewise definite; that ten will be the precise number of the vassal kingdoms of the antichristian empire. Their servility, as well as the shortness of their existence, is hinted. "Which have received no kingdom as yet; but have received power as kings, one hour with the beast." . . . Their object is noted. "These

shall make war with the Lamb." The first event is given. "And the Lamb shall overcome them." The unanimity of these horns, and the judgment of God in it for judgment, are strongly expressed. "These have one mind, and shall give their power and strength unto the beast. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast." [The kings of the Alliance did agree, and give their kingdoms for the purpose of holding the balance of power in Europe, or to prevent any one power from overcoming all other powers or earthly governments] until the words of God shall be fulfilled? as in the foretold passage, Dan. 11: 36; "and shall prosper till the indignation be accomplished; for that which is determined, shall be done." And the final destruction of the Romish hierarchy, by these horns, is predicted. "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." And thus the Papal power which has led into captivity, now goes into captivity. He, that has killed with the sword, is now killed with the sword. Here is the patience and faith of the saints: either that righteous vindication, for which the martyrs have been represented as patiently waiting and expecting, or new trials to the saints under antichristian tyranny.

The Papal harlot appears in the beginning of the chapter, dressed out and presented for execution. "I will show unto thee the judgment of the whore." And now the event takes place, under the agency of the ten horns of the beast, as her executioners. Whether this execution of the Papal harlot will be finished in the mutinies, and bloody havoc, which are to take place among the combined powers, under the antichristian beast, or in some preceding events, time will determine. To me, the former appears probable. For the false prophet is represented as present, in union with the antichristian beast, and going into perdition with him, at the battle of that great day. (See Rev. 19: 20.) By the false prophet, here, must be understood Popery, after it ceases to be a beast; its throne being subverted, and its kingdom being filled with darkness, upon the rise of the antichristian beast.

This is evidenced from Dan. 7: 11, where it is the Papal horn, that is in company with the Roman beast, at the time of his destruction. "I beheld then because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame." Here are the two noted powers, which unitedly go into perdition: the antichristian beast and the Papal horn.

And in the Revelation these two powers are repeatedly spoken of in this connection, the beast and the false prophet. This is evidenced from Dan. 7: 11, where it is the Papal horn, that is in company with the Roman beast, at the time of his destruction. "I beheld then because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame." Here are the two noted powers, which unitedly go into perdition: the antichristian beast and the Papal horn.

Can be had at this office:

I know you would not. It is a work that would do no discredit to any living poet, and I would like much to see it in print."

Rev. D. I. Robinson says, after reading the MSS of First Book: "I wish to express my pleasure, profit, and surprise, in going through it. I think there is good matter that should come out, and the aleyone and mountain observatory visits are grand and very interesting."

Rev. P. Hawkes of Providence writes: "After a careful reading of the work I am constrained to say that I have been agreeably disappointed. As a work of genius, in the plan of the Poem it would do credit to the great masters of poetry; while the sentiment is admirable for its strict adherence to Scriptural teachings, his personages are well chosen and are made to fulfill their mission most perfectly; the poetry or rhythm is peculiar, but yet of smooth and attractive measures &c &c."

Rev. R. Hutchinson, Waterloo, C. E., in a note, Sep. 1864, says: "I can now say that I have read Zethar and can say I have read it with peculiar delight . . . it is well calculated to interest, enlighten, and purify. Perhaps the second part is not equal to the first, yet the entire Poem is good. In my humble opinion it deserves an extensive circulation. Some literary friends who have read it join with me in the above expression."

Boston Recorder, 1859: "Zethar, This little book has been some time on our table, and we have had it in our mind to call attention to it. The spirit of the work is deeply religious; in its execution the author gives evidence of native poetical talent, and as a first attempt of one whose life has not been spent amid academic shades' it is a very creditable production."

Haverhill Gazette, 1864: "This work will be found interesting to all lovers of good poetry, we look upon it with none the less favor because of its home origin. The banks of the Merrimac have given birth to authors well known both in this and other countries. We hope it will meet with ready sale."

Tri-Weekly Publisher: "The plot is an original one and well conceived and the reader, after commencing, can hardly fail to be interested in the plot and trace it to the end."

Can be had at this office:

SPIRITUAL INDIGESTION.

We sometimes meet with one who has a fair appetite, no sallowness in the face, no alarming cough, no hectic flush on the cheek, and yet he gradually grows weak, and seems to waste away, we hardly know how. It is plain that he does not digest his food, and assimilate it with the system. One-half of

what he eats, could it be made into flesh and bone, would make him a strong man. The physician, perhaps, prescribes stimulants, and they give a momentary renewal of strength, but it does not abide. The man wastes faster than he renews.

It seems to be so, with some churches.

There is the church in Oldenville, which I have known for more than a quarter of a century. They have had six pastors in a little more than twenty years, and are now without a pastor. These six men have carried and spread over them a great variety and a great amount of mind. Some of them have been very eminent men—and none inferior.

They have had the slow, phlegmatic,

and the quick, mawkish, the heavy columbiad and the light artillery. Sometimes

they have taken stimulants, in the shape of revivifiers and extraordinary measures—had spiritual spasms. But still the church and congregation don't grow strong. There are good men among them—very good—but they are the light of the world, rekindle that light, by renewing the oil. To work, then, and begin at the bottom. And then "they shall be of those shall build the old waste places; those shall raise up the foundations of many generations; and those shall be called the Repaire of the breach, the Restorer of paths to dwell in"—Congregationalist.

ances for his inexperience and feel sure that the wear and tear of life will make him conservative enough erector. Remember that the three great laws of health are, *plain diet, regular exercise, and the open air*. Therefore don't put your minister up to make great mental strains, and to give you great "intellectual treats." If he gives you plain instruction, and not too much at once, it is all you require.

Barthe unrolled his manuscript and said: "Let me read you, friend Dorat, my new comedy in verse; it is entitled The Egotist, or the Selfish Fellow." I am persuaded that you will be pleased with it." The invalid moaned from his bed: "But, my dear friend, don't you see I am dying? For Heaven's sake, have compassion on me!" The other man replied, "Get out! you are not half dead! Besides, my comedy is not long; in three hours I'll run through the whole of it." He smoothed his manuscript, and without pity read till he reached the end. After he had ceased to read, he waited, full sure that his work would be successful, for the invalid's compliments. Dorat said to him, with his dying voice: "Add, I pray you, a scene to your Egotist; depict him coming to read a comedy to his dying friend, and going away after having drunk the last glass of the dying man's infusion." So saying, he turned his face to the wall, and gave up his petty frivolous soul, and his worthless mind. "O the egotist, and envious wretch!" exclaimed Barthe, as he quitted the dark chamber and went to carry his comedy to the play actors.

Barthe died as the immediate penalty of a mis-spent life, and a mocking fiend, in the shape of a selfish and cruel wretch, who had been a boon companion in the days of rioting and sinful madness, to harass and torment the last hours of existence. And oh, into what blindness of darkness must the unhappy soul have passed, as it descended into the valley of the shadow of death. The poetry and wit, which had made him the centre of a circle of admirers, while health and fortune smiled upon him, had no consolations for him, in the awful hour when heart and flesh failed; and there was no resource left, no friend at hand, no sympathizing, precious Saviour, no cheering promise, no peaceful trust, no deathless hope to dispel the gloom of the death hour. Even the death of the infidel Mirabeau, was better than such an awful exit, though the moment after death was doubtless alike to both. "Crown me with flowers, fill the air with music, that I may taste earth's pleasures to the end, for death is an eternal sleep," was the brilliant Frenchman's dying command, and thus he entered the eternal world. But here were only the withered emblems of a squandered life, and the heartless words of a false friend, to make the misery of poverty and pain more poignant. Could there be two scenes more suggestive of the difference between the life and faith of the Christian, and the life and unbelief of the infidel? One life was for the glory of God and the good of man, and death was a portal to glory; the other was in denial and defiance of God, and death was the final plunge into the depth of doom.

g. Have faith in the Gospel, in the mission of the church, in the power of your church—to reach and save men. You are the light of the world, rekindle that light, by renewing the oil. To work, then, and begin at the bottom. And then "they shall be of those shall build the old waste places; those shall raise up the foundations of many generations; and those shall be called the Repaire of the breach, the Restorer of paths to dwell in."

PRINCE AND POET.

g. Give more liberally. It is a beautiful way of taking the air. You breathe more freely after every such exercise of giving. Don't do it by spasms, but as a regular thing.

Your prayers are better. You can't send an arrow that will pierce the skies if your right hand is employed in grasping your purse. "Give without grudging." Also!

How little of such giving is there in the world!

g. Have faith in the Gospel, in the mission of the church, in the power of your church—to reach and save men. You are the light of the world, rekindle that light, by renewing the oil. To work, then, and begin at the bottom. And then "they shall be of those shall build the old waste places; those shall raise up the foundations of many generations; and those shall be called the Repaire of the breach, the Restorer of paths to dwell in."

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torial ability, and supported by an able corps of contributors. Monthly, pp. 48. Price \$2. The 9th vol. commences in Jan.

We copy the following from its pages, for the benefit of those who are subject to poisoning:

RHUS TOXICODENDRON.

"Rhins Toxicodendron, and its species, are found in all sections of our country; and poisoning from it is of frequent occurrence, both internally and externally. Its effects are often of an alarming and serious nature, which demand immediate medical attention, as many physicians can testify, who have had cases which would have proved fatal, if medical assistance could not have been had.

It is not necessary for me to enter into the pathological condition of the system under its influence. Suffice it to say, that it produces a highly inflammatory action of the cutaneous and mucous membranes. The Rhins Venata is the most poisonous of all the species. All I intend, in this article, is to call the attention of our readers to a remedy, which I consider almost a specific in the cure of the poisonous effects of the rhins."

When called to a case, take ammonic hydrochloras, or sal ammonic; two ounces; aqua pura, two pints. Mix. Sponge the parts often. If there be no internal poisoning of the mucous membrane, your patient will be well in twenty-four hours, but if there be internal inflammation it will require cooling purgatives, mucilaginous drinks and the ammonic hydrochloras in five grain doses, well mixed in some mucilage, every three hours. This will effect a cure in forty-eight hours.

Friend Paine, if you think this will be of any benefit to the profession, as well as a speedy remedy to those who are suffering from the poisonous effects of the rhins, please give it an insertion in your Journal."

T. H. CALLAHAN, M. D.

News of the Week.

WAR NEWS.

News from Sherman, states that he had captured Savannah, with 11,000 prisoners after eight hours fighting. It is also reported, that our forces have captured Kinston, N. C., and are still moving on.

Hood has been defeated and driven back from Nashville, after two days dreadful fighting with Gen. Thomas. It is also reported, that his army was likely to be crushed, while he is trying to get off.

The Canadian Court at Montreal, has discharged the St Albans raiders, and their stolen money has been given up to them. This has produced an intense excitement, both sides of the line. Gen. Dix, commanding the northern department, has issued an order, instructing his men to shoot down all raiders from Canada on the spot, and if they flee to Canada to follow them, and arrest them there. What will be the result of such measures is uncertain. It would take but little at this time to create a war with England.

Later news says that Fort McAlister had been captured by Sherman, and Savannah was besieged, and had been summoned to surrender.

GREAT BRITAIN AND THE UNITED STATES.

Very much is said, in connection with our war debt, of the National debt of Great Britain, and fears are felt if not expressed that a large national indebtedness here will operate as it has there. The millions of paupers that swarm in England, and the increasing necessity for rapid emigration afford unpleasant comments on the great fact that a burden of debt lies upon British industry, the interest of which amounts to four dollars per annum for every human being resident in the kingdom. But if we look for a moment at some of the differences of condition under which the two governments exist, we shall find that in one thing has Great Britain the advantage of ours. She has to draw all the money for her expenses, and the interest of her debt from a direct tax on the property and business of the country, so that nothing escapes taxation to the fullest extent, except real estate; and her only relief lies in the extension of her manufacturing and commercial interests, in the last of which her India trade has served mainly to keep her head above water. Great Britain has grown rich in spite of her great national debt, and possesses ability, if the will were not wanting, to pay off the principle of her debt within the next fifty years! By abolishing her sinecure offices, and pensions paid for no proper service to the State; and by extending the tax to real estate, which now furnishes only about one twenty-fifth of the national income, she could reduce her debt annually, and not oppress the people of the country. All this can be done by a kingdom whose whole area equals only 118,000 square miles, population thirty millions, and whose coal and iron will be entirely exhausted in about one thousand years.

Now when we turn our eyes to the United States, how different the aspect! We have a half continent of land yet to be settled, and mines of incalculable value yet to be opened; we have the granary of the world in the heart of our country, with the second largest rivers of the world running through its centre; oil regions of unsurpassed richness just coming into notice, and cotton lands that no district of the world fairly rivals,—all which give us a power over other lands that no country ever possessed. We need but a few acres of sugar and coffee lands to give us the whole catalogue of advantages the world affords, and those the next generation of Yankee sovereigns will obtain by honest purchase, and with the consent of the people living then. We are a growing people; our mother land is a growing nation: we are moving up the scale, she stands on the top round, and when she moves at all it must be downward. We can not only live on our own account, but, if necessity require, can support her too. In proof of this assertion, let us enumerate a few facts respecting America.

Our country is nearly as large as all Europe. It is sixty times that of England,

proper; twenty-five times that of England, Ireland and Scotland; eight times, that of France; fifteen times that of Prussia, and twenty times that of Germany.

Should this country ever reach the dense population of England, the United States will have twelve hundred millions of Americans under its banner; but should it only reach that of Massachusetts in 1860, it will have five hundred millions.

We have now more miles of railroad, and more miles of telegraph than all the world besides. We have an inland navigation of 122,000 miles. We have more timber and greater variety than all Europe; more hydraulic power; more raw material for manufacturers.

One half of the gold and silver product of the world is taken from the mines of the United States. This has been the case for the past fifteen years. The Secretary of the Interior estimates the future annual product of the mines at one hundred millions; and when the Pacific Railroad is opened, the annual product will be five hundred and fifty millions.

The whole world falls behind us in mineral deposits of iron, coal, copper, lead, quicksilver, &c. The writers produce tables to show that the wealth of the nation doubles every twenty years. A general famine is now impossible: for America, if necessary, can feed Europe for centuries to come.

In iron, coal, and copper, and extent of gold fields and perhaps of silver, no land begins to compete with ours. Missouri alone has iron enough to last the world thousands of years, and coal enough to smelt and work it. Ohio has iron enough to last the world, at its present rate of consumption, 3,700 years. The anthracite coal fields of Penn. would supply the whole world with fuel for ages, and the Illinois coal field covers 44,000 square miles rich in bituminous coal. Others are equally rich.

The new developments of oil in various parts of the country, indicate that we shall have enough of the oleaginous product to light all creation and lubricate its machinery.

LINDSEY'S PHONETIC SHORT-HAND.

We have received from Mr. Lindsey some specimen sheets of his new system of Phonetic writing, which he claims to be a great advance in simplicity and ease of acquirement over Pitman's system, and so far as we are able to judge, we are inclined to yield to him. But we will permit Mr. Lindsey to tell his own story.

A NEW SYSTEM OF PHONETIC SHORT-HAND.

"The author of this system was a writer and teacher of Mr. Pitman's Phonography for several years. Learning from long experience, that it was impossible to give his pupils any skill in that art without years of practice, he commenced about seven years ago to simplify it. He has succeeded beyond his most sanguine expectations. He has succeeded in forming a system on an entirely new basis, as much more scientific, simple and practicable, than Mr. Pitman's, as his is more scientific, simple and practicable, than the arbitrary stenographies of former ages. It differs from Mr. Pitman's system in the following respects:

1st. It is more easily read. Each sound is clearly and fairly written in the common style, without word-signs or contractions; while the easy reporting style is equally definite and certain, containing no equivocal forms.

2d. It is more rapidly written than his, the simplest style can be written nearly twice as rapidly as Mr. Pitman's simplest style, and the reporting style 25 to 30 per cent, faster than his reporting style.

3d. It is more easily reduced to practice. The simplest style can be mastered in a small fraction of the time required to master the corresponding style of the old Phonography, while the labor of learning the reporting style is reduced more than one-half.

There are other points of difference, almost equally important.

Thus, American citizens, we are permitted, through the good providence of God, to offer you a style of writing, by which in its simplest form you can save two-thirds of the time, and eight-ninths of the labor of writing; a style perfectly legible, and as fully written as the common writing; and above all, a style which you will not attempt to learn in vain.

The art of short-hand is now, for the first time in the history of the world, adapted to general use and within the reach of all. Every child in the land can now readily master it. Its use need not be confined to reporters, nor yet to professional and literary men, but must become general."

Mr. Lindsey proposes to open a class of instruction at Eaton's Commercial College in this city, commencing this evening at 7 o'clock.

TERMS. Ten lessons for \$5.00.

ANOTHER LETTER TO THE SOLDIERS.

NORTHAMPTON, MASS.

My Dear Soldier Friend:—This precious little book comes to you from Mrs. Hannah Kellogg, of North Hadley, Mass. A few days ago she was weeping and praying for the soldiers; now she has passed to her home in heaven. She died at the advanced age of eighty-nine years and five months! She was a model Christian character; so patient in her sufferings, so disinterested in her benevolence, and so submissive to the dealings of God with her, that, to the friends who visited her, her room even seemed sacred. That hallowed spot has witnessed her tears and wrestlings with her Saviour for you. She was a true patriot, and emphatically the soldier's friend.

When relatives were gathered at her residence on Thanksgiving Day, she wanted them practically to show their gratitude by contributing for the soldiers. The sum of one dollar and fifty cents was raised, which she sent to me a few days before she died. With it I have purchased thirty copies of the Soldier's Edition of the New Testament. It was her last bequest to you, watered with her tears and prayers. Take it, soldier on the battle-field, or, may be, sick

and wounded one in the hospital; wherever this may find you, will you not prize the gift? I am sure, whoever may be so fortunate as to receive one of these precious mementos will be comforted; yes, they will be blest.

Let it stimulate you to seek the religion she sought, and to that trust, as she trusted, in the same Redeemer; for the pardon of your sins. As you look upon the sacred offering so richly freighted with her tears and prayers it will nerve you for the conflict, or it will comfort you when sickness and suffering may be yours.

Soldier, be of good cheer thou art remembered, though far away from father, mother, brothers, sisters—thy bleeding country will engrave on her memory those who, under God, shall finally save her from the cruel hand of the traitor. Not one of her brave, loyal sons will be forgotten. Press on, then, tired and worn soldier, with renewed energy and courage, and may the blessing of God go with this little book, shield you in the hour of danger, and guide you even unto death.

May I not hope to hear that some one has been conformed and encouraged to seek the consolations of religion through the reading of this letter and little book.

To the pastor or superintendent, who enlists his people in this blessed work, and forwards their contribution, we will, if he requests it, send a copy of the Revised New Testament.

Contributions to aid in the work of distribution should be sent immediately to W. H. WYCKOFF, Cor. Secy., of the American Bible Union, 350 Broome Street, New York.

Correspondence.

FROM SISTER DESIRE STONE.

Dear Bro. Litch:—I still continue to be more and more interested in the perusal of the *Herald*, and often wish God would enable me to add something to the paper that would benefit others as theirs do me. I thought I would write a few paragraphs; perhaps my few Advent acquaintances may like to hear that I am ever, still alive to the all important subject of the speedy coming of the blessed Lord and Saviour. Not only do I acknowledge his grace with gratitude for keeping my heart firm in the belief that he is even at the door, but that he has restored my health, that reading, talking, or thinking, tires me not. We find in Isaiah 40: 31, a promise to them who wait on the Lord. On my person, it is in part fulfilled; and as it is our business and duty to acknowledge the Lord in all his works and ways, I see not why I should not keep this command. Whereas during more than twenty years, from less than forty years of age to past sixty, I could never walk a half mile without tiring my whole system exceedingly, and my head felt as though it needed to be held on to keep it from flying off; now nothing ever so sudden startles me. Had not God fixed my faith in him as firm as his throne, I know not how I could have lived through so much mental suffering, as well as physical. I am now able to walk miles without tiring, my strength constantly increasing. I have, I believe, felt some as Abraham did, who against hope believed in hope. I even aspire after the very image of God—to have a body made like that shown to John on the lone isle of the Egean Sea.

Such are the high aspirations of my ambitious heart, and I hope through the power of Divine grace to realize them to the fullest extent. Possessing the earnest daily in my heart, I anticipate with desire the day when Christ shall come to reward his saints. Saturday night, at half-past ten, P. M. I found his end was near. He was restless and suffered intensely. I asked him if I should pray with him again. He requested me to do so briefly, as his pain was great. I prayed that God would give him grace for the present crisis; that he would give him perfect peace; patience in suffering; relief from bodily pain; restoration to health in due time if his will, if not, to receive his spirit. I rose from prayer. He remained perfectly quiet. I then sang, "Alas, and did my Saviour bleed," and "Jesus refuge of my soul." After which I asked him if Jesus was still his refuge? "O yes," was his prompt reply and last words uttered. I then sang, "Come sing to me of heaven, When I am called to die, Sing songs of holy ecstasy, To wail my soul on high," and in less than half an hour, "he fell asleep."

A Christian brother remarked, and I could not help feeling, that "Angels were hovering round."

I placed his corpse in a deodorizing coffin and started for home via. Fortress Monroe, Baltimore and Harrisburg. On Wednesday the 30th, inst. his remains were taken into the Church he loved when living, which was crowded to its utmost, when our dear Bro. Collier, of Harrisburg gave a most truthful and comforting discourse on the resurrection. Text, John 11: 23: "Thy brother shall live again."

It seems to me that the signs of the times are ominous indeed. The condition of the Papacy is to my mind startlingly significant. It is possible that the noted epoch for the introduction of the millennium, 1866, may prove to be not far from correct. As the civil power of the Pope is to exist till Christ comes, and its last extremity is now reached, we cannot be far remote from the Advent of our blessed Lord. To sleep now is dangerous beyond expression. Now is the time for earnest labor and enlarged liberality. Woe to those who idle away their time, or hoard up the Lord's money, for soon their account for both will have to be rendered.

As the old year is ebbing away, and the new approaches, I feel like giving myself anew to the work of God.

The *Herald* seems to increase in interest. I love it, its editor, and its enclosures. May God bless you, my dear brother. Amen.

As ever, your affectionate brother in Christ.

C. CUNNINGHAM.

SISTER A. E. SMITH writes from New York city: "Dear Bro. Litch. Our little children have brought in their spending money, and we send it for the *Visitor*. Some of these little ones have neither father nor mother. But what pennies they have, come to you for the *Visitor*. We send you \$2.50. Will you please send us as many you can for the money? As soon as we can, we will send for more; we ought to have 70 or 80 copies; but we must creep before we can run. We want them for a New Year's present."

Our school is doing nicely. I have started two schools since I saw you at Providence, and expect to have another the first of January. I often wish I could get hold of some Advent reading matter for my schools. I intend to start an independent Mission House the first of the year, and want an Advent library. Will those who have books laid aside, send them to me? I could keep them circulating, and do these poor, hungry souls good; while now the books are laying idle going no one any good. Yours looking for Jesus."

BOOK ADVERTISEMENT.

We call attention to the Book Advertisement of Gould and Lincoln, in another column. We will attend to any orders sent to us.

Obituary.

SERGT. W. W. HEAGY.

Died: Nov. 26th, of dysentery, at the Point of Rocks Hospital, near City Point, Va., Sergt. W. W. Heagy, of New Kingston, Pa., aged 21 years, 8 months and 1 day.

O tyrant Death! hope's destroyer!

They shafts we cannot stay;

Thou'rt not the loved, the son, the brother,

From hearts that loved, away.

Thou art victor, in this thy hour,

Thou hold'st the loved to-day;

But there is One, whose mighty power

Can raise the slumbering clay.

He'll burst the bars, and ope the tomb,

His might and power I know;

He'll cast down to death and gloom,

And everlasting woe.

They victim now He'll bid arise,

A broad sword to smite,

And quickly comes and opening skies,

And ransom him from thee.

Roll on, Old Time, fly quickly by,

And haste the welcome hour,

When loved shall meet, and death shall die,

By Christ's almighty power.

Sleep, brother, sleep, in thy low bed;

The trumpet soon shall sound;

The living changed, 'twill wake the dead,

Though sleeping under ground.

Then, Willie dear, we'll meet again

Where cannons cease to roar;

Then friends shall meet and loved ones greet,

And death shall hurt no more.

Many are the half fair, will the churches accept it? If not, will they cease their cry of Infidelity until they give us evidence that God is among them?

Religious journals everywhere please copy.

The INVESTIGATOR is not exactly a "religious journal," but being interested in the above challenge, it publishes the same for the benefit of its readers who, being inquirers, accept it?

If not, will they cease their cry of Infidelity until they give us evidence that God is among them?

Religious journals everywhere please copy.

The Advent Herald

"Behold, I come quickly."

"Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

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[For Terms, &c., see Fourth Page.]

Communications.

[Original] THOUGHTS ON THESSALONIANS.

PATIENT WAITING.

BY A PEDESTRIAN MISSIONARY.

The Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. 3: 5. Such is the concluding reference to the all-important subject of the coming of the Lord, which Paul makes in his epistle to the much loved Thessalonian church. What an appropriate termination! It has been well said that one reason why so little is said in Scripture descriptive of the state of blessedness which will be the reward of the faithful people of God, may be, that if it was fully made known, it would totally unfit us for the patient discharge of those duties which devolve upon us in this state of existence. Who could with patience go through the daily toil and drudgery which is the lot of man, if he could look upon the dazzling glories of the New Jerusalem, mark its streets of gold, its gates of pearls, its foundations of precious stones, its light the glory of God, and listen to the choral song of angels and ecstatic strains of the redeemed? Speaking with reference to the salvation of God, the Apostle Paul says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." But O, could we only realize the ultimate result of that salvation, and the glory of the coming kingdom, how would the world, with all its unsatisfying and transitory enjoyments, dwindle in our apprehension?

It is evident from the whole tenor of the two epistles to the church of Thessalonica, that their minds had been much exercised upon this matter. Paul addressing the church of Colosse, had said, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Whatever impression this admonition had produced upon the minds of the Colossians, it is certain that it, or similar injunctions had exercised a powerful influence upon the Thessalonians. Their conversion was in heaven, from whence also they looked for the Saviour, the Lord Jesus Christ. They had turned from idols to serve the living and true God, and to wait for his Son from heaven. They came behind in no gift, waiting for the coming of our Lord Jesus Christ. Having become partakers of the grace of God that bringeth salvation, they were living ungodliness and worldly lusts, and living soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ. And with this constant looking for the Lord, there was conjoined the cheering connection that when he came, their present sufferings, of whatsoever kind they might be, would forever come to an end, and then would commence a period of everlasting and unmingled bliss. Joy would come along with Jesus, sorrow and sighing would flee away. Even then amidst all their tribulation, they felt assured that they were the sons of God, but it did not yet appear what they should be, only this they knew, that when he did appear, they would be like him, for they should see him as he is. Now they beheld as through a glass darkly, but then they would see him face to face; now they knew in part, but then should they know even as also they were known. Let the present moment be with them as dark as it might, that darkness would dispense when the Sun of Righteousness, mounting above the clouds of time, would shine upon a reconstituted world, and a thoroughly regenerated church. When Christ who was their life should appear, then should they also appear with him in glory. When the Chief Shepherd should appear, then they would receive a crown of glory that faileth not away.

Such was unquestionably the mental attitude of the Thessalonian church. Their lot cast in troublous times, themselves the objects of persecution, and keeping in remem-

brance the words of the Lord Jesus, "In this world ye shall have tribulation," they eagerly laid hold of two parting promises, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." Was it then a matter of surprise, that putting an erroneous construction upon what Paul had said or written, they should have been led away by their own wishes and the wiles of designing men, and have embraced the idea that the day of Christ was then at hand? We at least, have no cause to regret their error, for in the epistle which it was the means of calling forth, we have (ch. 2) a beacon light by which we are enabled to see somewhat into the future, a landmark by which we can form some estimate as to our whereabouts on the track of time. How unlike if we fail to note that guide, and permit ourselves to drift onward, saying with the godless world, "Peace and safety" when that awful event which will decide the destiny of the entire human race, may be on the wing, and at such an hour as we think not, the Son of man may come.

If the mental attitude of the church of Thessalonica was the correct one, surely it is one which is incumbent upon us also; and that it was correct, is plainly endorsed by the whole tenor of Scripture. Paul administers no rebuke to the Thessalonians for the position they had assumed. He warns them of no error, save that of expecting the Lord in their day. But he does not say to them, "Cease to wait for Jesus, and let your thoughts be exercised with the certainty of death?" Had he done so, his teaching would have run counter to the teaching of his Master. Following the example of the Master, who had said to his disciples, "Watch, for ye know not at what hour your Lord doth come," he returns once and again to the subject of the Advent, placing it before them in various lights, and showing them its unspeakable importance. He says not one word about death. He utters not a single syllable about the millennium. He refers everything in the future to the advent of Jesus. After referring to it no less than five times in his first epistle, he winds up the subject by saying, "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." After referring to it twice in the second epistle, and correcting the mistake into which they had fallen regarding it, he concludes it by giving utterance to the warmly expressed wish, "The Lord direct your hearts unto the love of God, and unto the patient waiting for Christ." Could anything more clearly prove the importance which the inspired Apostle attached to this great truth? Could anything more completely demonstrate the mistake of those who content themselves with preaching faith and repentance, but ignore the subject of the Second Advent? It is well to preach the cross, but why not also preach the crown?

But of what use would it be to address the words of the Apostle to the church of modern times, and express a wish that the Lord would direct their hearts unto the patient waiting for Christ? There is indeed, impatience, even as there was in the case of the Thessalonians, but it arises from a very different cause. Their impatience was because Christ did not come so soon as they wished; ours is at the mention of his coming.

In the minds of the majority of Christians, the advent of Jesus is closely allied with the idea of fanaticism, and so the subject is impatiently waived aside. Can it really be imagined that this state of mind is agreeable to the Lord Jesus? Ought his oft-repeated injunction to "Watch, because of his coming," to be treated as a matter of slight importance? To apply that injunction to the advent of death, is mere trifling with the subject. That death will come, is certain; that we ought to keep it in remembrance is true, but that death is the Lord's coming, or that it is equivalent to the Lord's coming, is false and unscriptural. To confound the two together, is to lead the mind away from the very point which the Saviour desires that it should be fixed. Death has indeed the effect of putting an end to the sinning or the sorrowing of individuals, for in the grave, the wicked cease from troubling, and the weary are at rest;" but others arise in the room of those who are removed, and so sin and sorrow are perpetrated in endless succession. But when the Lord comes, all will be changed, and the chain of misery cut short. No more sinners will then be born into the world to err and to lead others to err, to suffer in their own persons, or by the means of inflicting suffering upon others. There will be no more sorrowing saints subjected to trials and crosses, enduring persecution, or groaning because of sin. An entirely new era will be inaugurated in the history of the human race. An entirely new phase will pass upon all mankind. They will cease to be as they now are, and for better or worse, that change will be eternal. We have but to take this broad view of the case, and ceasing to think of individuals, fix our thoughts upon the whole human race, and the essential difference between death and the advent of the Lord, becomes at once apparent. And yet it is of the lesser

event, death, that men are always talking;

while the greater event, the Lord's advent, is almost entirely ignored.

What is the philosophy of this? Why this singular and most indefensible neglect of a great scriptural truth? My conviction is, that it is owing not only to the conviction of an erroneous theory, that of the conversion of the world, but to the consequent introduction of a worldly spirit and worldly maxims into the church. It is easily understood why the truth of the Second Advent should be unpleasant to the world. The thoughts of worldly men, are, as a matter of course, confined to the world, and cannot range beyond it. The great majority live for the day, a smaller number look forward for a few years, and a still smaller number for centuries. But none of them have regard to eternity. Their interest is centered in time alone. Hence all their plans for the future have reference to the world. They hope to be rich, and hand down their wealth to their children; they hope to write their names upon the rolls of fame; they hope to found dynasties; they hope for a long future to the communities or nations to which they belong; every one has some hope, and all of them have reference to this world. How rudely then must the Second Advent jar with all these hopes. No wonder the world hates it, and expresses that hatred by its unfeeling scorn. The lower religion sinks, and when the Son of man cometh, shall he find faith on the earth? the weaker becomes its reflex influence, the more certain it is that in the last days shall arise scoffers, walking after their own lusts, and saying, "Where is the promise of his coming?"

Now the church has embraced the error of the world, and if not entirely confining their thoughts to the affairs of time, are certainly dwelling upon them to a most dangerous extent. Regardless of the Saviour's warning, that in this world they would have tribulation, and forgetting that there is no promise that that tribulation would ever cease on this side of the Lord's coming, they are fixing their attention upon a coming period of temporal prosperity, when there shall be nothing but happiness and peace, which period will last for a thousand years, or as some will have it, of 365000 years. Thus the church is doing the very thing that the world is doing, fixing their thoughts on time rather than on eternity, and thus as a matter of course, losing all the benefit derivable from attention to the Lord's warning. "Watch, for ye know not at what hour your Lord doth come." What benefit can the church expect to derive from thus adopting the maxims of the world? What hope can there be, that the church will ever assume the attitude of watchfulness so often insisted upon in the Scripture, if they are convinced that at least 1000 years must intervene before the Lord come? But such is the unavoidable consequence of error. Embrace a false theory, and you will inevitably be led into an erroneous practice. Believe in a temporal millennium, and you will cease to wait for the coming of Christ. And by so doing, you will be a sufferer, for "It is good that a man should both hope and wait patiently for the salvation of the Lord."

But let us briefly inquire why it is that the church is so frequently enjoined to wait, look and be ready for the Lord's coming, and never once for the advent of death, as modern teachers would have us to do?

One reason doubtless is, because, before we can do so, we must exercise faith in the promises, a thing which we have not to do in the matter of death. It requires no faith in order to enable us to remember that we must die. Death is all around us. The evidences of his reign are ever before us. Ever and anon our friends and neighbors sink beneath his power. Alongside of every city or village of the living, is to be found a city or village of the dead. Death is a master, not of faith, but of sight. But it is only by means of faith that we can realize the coming of the Son of God, and to believe in it, therefore, demanding as it does an exercise of that grace on which God sets such high account, is to set to our seal that he is true. Faith in God's promises honors him. Without faith it is impossible to please him. Now Christ says, "I will come again, and receive you unto myself." Believe this, ye saints of the Most High, let the glorious truth burnish your graces even as he would have it do, and you will do that which is well pleasing in his sight.

Another reason doubtless is, that there is nothing in the mere article of death apart from what lies beyond it, to induce a desire for holiness, or in any way effect a beneficial change. Let us shut our eyes to the realities of the eternal world, and the thought of death becomes powerless for good. "If after the manner of men I have fought with beasts at Ephesus, what advantage it me if the dead rise not? Let us eat and drink, for to-morrow we die." But the effect of the contemplation of the coming of the Lord is widely different. That to the wicked is a time of fearful punishment, but to the righteous, one of exceeding joy. How important therefore it is, that the minds of all should be steadily directed to that great day when our God shall come, and shall not keep silence.

Yet another reason may be the difficulty,

amounting in the majority of cases almost to an impossibility, of keeping the thought of death frequently before the mind. The subject is too unpleasant and gloomy to form the habitual theme of our thoughts. We cannot always be talking of graves, worms, and epitaphs. It is not the design of God that we should do so, for it is not God's wish that we should always be sad. The very familiarity of the subject increases the impossibility of meditation upon it, and so it rarely happens that death produces any beneficial effect upon the minds of the survivors. It saddens, but it does not soften. It wrings the heart, but it does not draw it nearer to God. But in the second advent of the Lord, there is to the Christian everything to attract, and the more it is thought upon, the more attractive it becomes. So far from feeling any difficulty in thinking upon it, it affords a theme of inexhaustible and delightful contemplation. Are we in sorrow? Lo here is a subject fitted to fill the heart with joy. Are we in the enjoyment of happiness? Lo here is that which will immeasurably increase it. This world is full of sadness, and even our moments of mirth are shadowed by the thoughts of the transitory nature of all earthly things. But when Jesus comes, all mutation ends, for in his presence is fullness of joy, at his right hand there are pleasures for evermore.

"Then shall I bathe my weary soul

In seas of heavenly rest:

And not a wave of trouble roll

Across my peaceful breast."

THE INVALID'S PRAYER.

Angel of patience, speed thy flight,

Bring to my heart the rest that it needs;

Shed o'er my pillow soft beams of light,

Lead me by fountains and verdant meads,

And let me sleep.

Soft as the wings through pending tresses,

Bow the white wings through cloud-wilderness,

Give to the spirit sweet dreams.

Dreams, sweet dreams, without pain!

Angel of patience, the night is long:

Sleeps like moonbeams bright, do not sleep:

Shade thou the stars the bright worlds among.

Bid the lone moonbeams lie still and weep,

Angel of patience shade!"

MUSICIAN'S PRAYER.

Angel of patience, speed thy flight,

Bring to my heart the rest that it needs;

Shed o'er my pillow soft beams of light,

Lead me by fountains and verdant meads,

And let me sleep.

From weariness and pain,

Then in God's paradise, fresh and yernal,

There is the city with gates sternal,

I shall drink ever of joys supernal.—

Drink from the chalice of God!

Groton Junction, Dec. 1862.

(Original.)

MISSION JOURNAL.

Friday, Dec. 9, 1864. In the city of Cincinnati. After a week's weary travel we find ourselves in the Queen City of the west. We expected to be here before, and should have been, had it not been for the many unusual detours on the way. We feel, however, that we have come just as fast as the Lord would have us, and we are satisfied. He has certainly exercised a care over us, for we have passed many dangers, some of them seen, and many unseen. We have visited Dr. Wardle, and now, at 12 o'clock go on board the U. S. mail boat for Louisville.

Saturday, Dec. 10. We are in the city of Louisville—in a slave state—the first I was ever in. We had a very comfortable passage down the river last night. We expected to start from Cincinnati at 12 o'clock yesterday, but in consequence of the boat machinery being broken, we did not get away until five P. M. At that time it snowed fast, and blew furiously, and this morning we found the streets of Louisville covered with the fleecy of heaven. We wondered if the snow was drifting around our homes in old Massachusetts. We came ashore about 7 o'clock and after some inquiry found the Commission Rooms. We were received with much cordiality by the agents and delegates here. We found but nine delegates, including the agents, in this great field of labor, and we could well apply here the words of the Savior: "The harvest truly is great, but the laborers are few." The number of soldiers in barracks and hospitals here it is difficult to estimate, but the number is large, and with a force of one hundred men, the Commission could do no more than is actually needed. We found no delegates here from New England, consequently we alone represent the land of the Pilgrims. May God assist us to represent not only the institutions which our forefathers planted, but the religion which they professed: "the faith once delivered to the saints." The day has been spent at the Commission Rooms in preparing for, and obtaining information in regard to the duties required by the Commission; and we find they are not few nor light. No idleness here, neither for agents nor delegates. All is activity and bustle. The nature of the work will be seen by our reports.

Sunday, Dec. 11. Arose this morning

and went to the Exchange Barracks.

This is a hard place, and

we find it difficult to get along.

Continuing here, we find the soldiers

are mostly from the South.

They are here to recruit for the army.

THE ADVENT HERALD.

dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitants of the earth." Now comes in earnest "a famine, not of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." No words of hope or consolation can be afforded the sinner, not even the youngest. "In that day shall the fair virgins and young men faint for thirst." Amos 8th chap.

2d. The chief priests and scribines in the days of Herod ascertained "where Christ should be born." Matt. 2: 5, 6. In the time of the second advent the chief priests and Doctors of Divinity and teachers of the people and "all the virgins will arise and trim their lamps." "Thy word is a lamp." There will be such a searching of the prophecies as never before in this world, and universally over the globe. The Bible is translated in all tongues, and circulated more or less among all nations. Those destitute of the Bible will go where it is, if possible to be found; and there will be a universal cry for oil: "Give us of your oil; for our lamps are gone out." Confused answers will be given respecting the nature of the advent—as the Spirit which illuminates the world will be withdrawn from the earth.

3d. Herod goes further in his demands. He wishes to know of "the wise men," "what time" the King was born, or "the star appeared."

The world may now ignore the times connected with the revelation of Jesus Christ. But the day is coming when they will as "diligently inquire" as did Herod, of "the wise virgins," when do you think He will come? At what time will He appear? "Watchman what of the night? Watchman, what of the night?" Their motives may be various, and as hidden as his.

4th. Herod became exasperated and "exceeding wroth," and "sought the young child to destroy it," and sent forth and slew all the children in Bethlehem, v. 16.

So will the beast, and the kings of the earth and their armies, gather together to make war against Him who is to claim their dominion and destroy them. "The nations are angry." Enraged and infuriated to "exceeding wroth," as was Herod. Rev. 19: 19; 11: 15, 18. They will first vent their spite against the innocent and helpless children of God. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus," ("which is the spirit of prophecy.") This is the last act of the draconic power. Rev. 12: 17.

The martyred Church of the dark ages cried, "How long O Lord, dost thou not judge and avenge our blood?" And they were answered, "That they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6: 11. Jesus intimates the trouble out of which his people will be delivered: "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." Luke 18.

The faith and patience of the church will be tried after the first appearance of the sign of the Son of man, as was that of "the wise men." The sign of the Son of man will disappear for a season, and then reappear as did "His Star," followed by the immediate advent of the Lord, to take vengeance on the arrayed nations against His authority and rule.

5th. And they shall see the Son of man coming in the clouds of heaven with power and great glory." Attended also by "all the holy angels." The saints witnessing the scene with rapture, will exclaim, "Lo, this is our God; we have waited for Him and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25th chap. Then He shall send His angels with great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31.

The wicked witnessing the Judge and Ruler of men are alarmed and become powerless. "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and free men, and bond men," all seek to hide from the face of Him that sitteth upon the throne, and from the wrath of the Lamb." Armies are demoralized and disbanded! Subjects of kingdoms and states are released from their rulers! Thrones are cast down! Great men become small! The rich men poor! The oppressor hides his face in the dust, and all are about to expire with fear!

6th. Christ and the saints gone from earth, and the world left disorganized and abandoned to demons, all men are possessed, and then comes the fearful slaughter. Gen. 25: Rev. 16. "The fourth beast is slain." Dan. 7: In the midst of this universal melee of the nations "The Lord my God shall come, and all the saints with thee." "The Lord will come with ten thousand of his saints to execute judgement." Dan. 12: 1. Jude 14, 15. "And the Lord Jesus is revealed in flaming fire," and the people are "given to the burning flame."

And Baalim "took up his parable, and said, Alas, who shall live when God doeth this?" O. R. FASSETT,

IMPATIENCE OF GOD'S WAYS.

How often does it happen that even the best of Christians become impatient of what they deem the slow workings of God's providences. If their prayers are not answered at once, how frequently is it the case, that they are ready to yield the point and count God's promises not sure. This trait of human nature was recently strongly illustrated by a child.

A few weeks since, while the steamer Ontonagon was on her passage down the lakes with nearly one hundred and fifty passengers on board, one of those fearful accidents occurred which do so much endanger people who go down into the sea in ships. While

off Beaver Island, in lake Michigan, the walking-beam broke, and the huge mass of iron came crushing down through the timbers, making a large hole in the bottom, and the water rushed in with fearful rapidity. Of course, the change being so sudden from apparent safety to imminent danger, there was excitement and confusion on board, when the captain announced that the ship would go down in ten minutes. She was headed for the island, and when five miles out she began to surge and sink, when lo, as Providence would have it, she struck upon a bar just as the water approached the main deck.

Before this, however, the boats had been lowered, one filled and sunk immediately. Another was laden to its gunwales, principally with women and children. From some defect in the rowing apparatus, instead of making towards the island, she drifted rapidly to sea. Among those on board was a little girl of some five or six summers, nestling closely to her mother's bosom. As the wind was blowing them off the shore, and all expected to perish, she looked up in to her mother's face and said, "Mamma, I won't love God any more. I have prayed to Him ever so much to save us, and He hasn't done it, and I am not going to love Him any more."

A short time afterwards some fishermen put out from the island in a small sloop. They approached the boat, cast her a line and soon had her in tow, headed for the island. The little girl was soon aware of the change in their circumstances, and that safety had come to them in the midst of danger. She looked up again and said, "Mamma, I will love God more. He has saved us; hasn't He mamma?"

O ye impatient, wait the coming of God's providences in His own good time, not count Him slack to fulfil His promises, as men reckon slackness. Remember,

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Christian Times.

Original.

GENESIS, THE WONDERFUL BOOK.

Yes, the most wonderful book in this wide world of ours. It is wonderful that we should have it at all. So old—only think of it, 3400 years since written. The oldest book known to be in being. Perhaps it is the first! who knows or can know to the contrary? But no matter; old enough, strange enough, and good also. If we go back three or four hundred years, and find the first printed books, and how we wonder, and prize them; buy at enormous prices, and keep as great curiosities. We go back a few centuries farther, for early manuscripts of history, poetry and philosophy, and laws, and with great search and cost find a few, and how they are trumpeted, and make long famous the finder, or owner.

But here is a book, which at one bound, goes a thousand years before them all, and stands up, and stands out, single and alone, unless Job be its peer, challenging the nations and ages for its equal, or its like. If India, China, Nineveh, Babylon or Egypt be as old as they and their skeptical friends claim, let them bring forth their volumes of law, history, poetry, as the fruit of their long ages of previous government, progress and glory. They should have whole libraries of them, but if not one, if God's Israel alone, if God's prophet alone, of them all, has left his book of history, law and poetry, then, let him and them enjoy the meed of glory fairly belonging to them, without cavil. The oldest book! how venerable! The first book, perhaps, ever written and published! how wonderful that it should still live, still be read, still be understood! How many since lost! how many cannot be understood! how many are unread that can be! But this oldest, first of all, is still published—in nearly all languages too, and read in nearly all and understood! Wonderful! Through what changes it has come, both from weak friends and many and mighty foes! Proscribed, burned, banished, with its few and despised, and poor and hated friends, it has outlived and triumphed over all. More numerous, powerful, and prized to-day than ever before! It is worthy of it. It is God's book and about God, and his greatest works and plans. It is worthy of it. It is for man's good, his enlightenment, reformation, salvation; body and soul; time and eternity. The first that tells of God and creation in any manner worthy of him, and adapted to human culture. It gives the origin of the race, and its unity, and changes, and spread on earth, consonant to reason and known facts. The only one that unfolds the ground of reconciliation to God, and reason for sacrifice to God so common to the race. The first to unfold the seed of hope, and triumph of man over Satan, of grace over sin, and earthly restitution from the curse. A more! It solves the source of sin, the cause of the curse on man and earth, and of the Divine Redeemer and bruise of the serpent. It is wonderful so old a book should contain all this, and more, abundantly more. For it tells of the apostacy of the race, the judgment of the flood, the preservation of a godly seed on earth, and through the flood, by Divine love and power. Of the second degeneracy, the origin of nations and languages. Of Nineveh, Babylon, Egypt, Tyre, Persia, Greece. The fate of Sodom and Gomorrah for an example, and the rise of that singular, and still existent, widest spread and most oppressed people. And more wonderful still, from Abraham, Jacob, and Moses, the writer of the book, it gives their history beforehand, most as plainly as we read it now, after 3400 years of fulfillment and facts. Wonderful, that it should give us the unity, infinity, and spirituality, and omnipotence, and omniscience, and goodness, and justice, and truth, and mercy, and long-suffering of a prayer-hearing, sin-pardoning God, loving and blessing the good, and punishing the bad, without respect of persons. In a word, all the attributes of God, all the doctrines and duties of religion, known now, after 3400 years! The Sabbath, marriage, parental duty, filial obedience, honesty, truth, love, hospitality, benevolence, chastity, mo-

nogamy, temperance are involved and exhibited in its pages, and the opposite condemned expressly, as by implication. How much of this is done in the brief biographies of the patriarchs, and the imitable stories of Daniel, Judah and Joseph; giving life and variety to the sober gravity and brevity of history. And all this so authentically! All this among an uneducated people. It is a great thing to write a book now, after ages of experience, especially one to be read: much more to be by posterity. What to have made one then! Perhaps the very first. To be the pioneer; to discover, invent, and carry out the manufacture of a book, all new, to be read, revered, loved, believed, obeyed, for all ages, nations! This is wonderful. God is its author, Moses the penman only. Salvation of men and the honor of God, its object and result!

And yet, wonderful of all, this author claims nothing of himself, no display, no great I. No evidence of effort, no display of study, no claim to learning, philosophy, or even inspiration. It is all natural, easy, modest, as though nothing extraordinary were in it. No great, hard-sounding words of pomposity. All is artless, plain, rational, holy; and has stood the criticisms of friends and foes of all ages, lands, religious, dispositions and abilities. It has not a parallel aside from the others with which it is found. It must be Divine. It carries these marks and evidences in itself. Its light is clearly from heaven and leads thither. Whatever lack of external proof, it has enough within itself to hold its ground, and maintain its way to the end. Sail on, then, little bark, on the river of time, or ocean of society: thou art safe. No storm can overwhelm thee, the Lord gave and keeps thee.

D. L. ROBINSON.

THE INTERVAL.

THURMAN'S CHRONOLOGY.

In my last article I found Mr. Thurman plainly disagreeing with Herodotus, respecting the season and place of the eclipse seen by Xerxes and his army when on the way against Greece. Let us now see how he agrees with another historian, Thucydides.

I closed by alluding to the interval between the invasion of Greece and the Peloponnesian war, which Mr. T. reduces almost to half the time usually allowed. He seems aware of his difficulty, and on page 160 endeavors to remove it. He has just referred to the eclipse of the sun, occurring in the second year of the Delian war, B. C. 431, and the Peloponnesian war B. C. 432. So that if Thucydides were thus reconciled with himself, he would still lack more than fifteen years of being reconciled with Mr. Thurman.

(A) Here Mr. T. subjoins the following note: "While those who follow Ptolemy's canon are reduced to the necessity, in so many ways, to contradict authors both sacred and profane, this is the first place that our chronology appears to come in contact with any author of that age." I have only to say that Mr. T.'s tally differs from mine, while others deeply convicted of sin, were hesitating. No one seemed more affected than Harriet. She confessed her need of a Saviour, but delayed to give him her affections.

"How can I give up every pleasure, and consecrate myself to his service now?" she asked.

"There is more pleasure in serving God than in the brightest scenes of earth," was her teacher's reply.

"Then I will wait just a few years, and then I will seek religion." No entreaty could persuade her that now is the best time.

Months passed away, vacation came, and Harriet returned to her home. She entered with zest into the amusements of fashionable society, and forgot, in the mazy dance, that she was born to die. A year had passed swiftly away, when she was suddenly taken ill; she soon saw that she must die.

"O, what will become of my soul?" was her oft-repeated exclamation. Her parents sent at once for a clergyman, who pointed her to the Lamb of God who taketh away the sin of the world. "I cannot trust in him," she said, "it seemed so easy to believe in him." She could not be reconciled to the idea of being a Christian for the whole year. I have grieved away the Holy Spirit. When I felt his strivings I knew my duty, but I chose the world and rejected Christ, and he leaves me to my choice. What a choice; a few fleeting pleasures that have not left a moment of happiness.

But more than this: his history of the Peloponnesian war is to this day a masterpiece and a model, because it gives not a mere narrative of events, but their causes and connections. And his first book is an account of that growth and rivalry of the different Grecian states in which Athens came to be so greatly envied and feared; that was the main cause of our present war. Horace Greeley, in his history of the rebellion, very justly goes back more than fifty years to trace its causes and their progress. And if the period which such a historian assigns is to be reduced to shorter dimensions by some critic, centered in the arrangement of the punctuation is not his, but one of a modern date.

I have deemed this remarkable proposition worthy of italics. Mr. T. assumes that whenever anything can be gained by changing a comma or period in an English translation, the same may certainly be done in the Greek original. Let us see if the rule will work another way. There is a famous ancient oracle, of which one translation reads thus:

This et reditis nunquam peribis in bello;
This is fearfully ambiguous. If we make a pause after "nunquam" (never), the sense is as above. If the pause is made before "nunquam," the sense is reversed. Suppose some Roman, not liking the oracle in the sense above given, proposes to put the comma or semicolon before "nunquam," and quietly assumes that the English will allow it. Would not every one who knows English say, "well, you may put the pause before 'never' if you please; but we shall know you are a foreigner if you try to read it so." Thou shalt go and return; never thou shalt perish in war." Never thou shalt—that is not English, sir. We should say, *Never shalt thou.*"

The original without points, reads thus: *This et reditis nunquam peribis in bello;* This is fearfully ambiguous. If we make a pause after "nunquam" (never), the sense is as above. If the pause is made before "nunquam," the sense is reversed. Suppose some Roman, not liking the oracle in the sense above given, proposes to put the comma or semicolon before "nunquam," and quietly assumes that the English will allow it. Would not every one who knows English say, "well, you may put the pause before 'never' if you please; but we shall know you are a foreigner if you try to read it so." Thou shalt go and return; never thou shalt perish in war." Never thou shalt—that is not English, sir. We should say, *Never shalt thou.*"

Thus the order of words, often of the least words, settles the punctuation in English. And in other languages the sense is generally settled either by the order of words, or by other matters. A translation is often ambiguous while the original is not.

And in assuming that a point may be changed in a Greek edition of Thucydides, because the punctuation is not his, but one of a modern date.

Personally I have sought to say against Eld. Thurman. We are told that his scruples respecting bearing arms have commanded respect where he is known; and I almost reverence the man whose daily life gains such respect, whether his scruples and opinions are my own or not. But when I take up his book and find in its modes of argument which are open to criticism, and well nigh open to censure, I am sure he will thank me for pointing out his errors. I shall be grateful for all the good wheat I find; but if any chaff is swept away, there is so much clear gain. The reign of peace may begin in 1875, or later, or sooner. But whenever it shall begin, if we are to tell the blessed day, let us tell it so, there shall be no occasion for gainsaying. C. F. H.

But let us hear him out, and see whether he changes anything more than the punctuation. He proceeds: "The difficulty is removed by punctuating it thus: 'All these things the Greeks performed against one another and the barbarian, occurred in about fifty years.' Thus placing a full stop at 'fifty years,' we will commence a new sentence for the time the Athenians established their empire on a firmer footing." Indeed this is the only way we can punctuate it so as to reconcile Thucydides with himself; for he writes *after* the "fifty years," not *that* a part, but emphatically—"All these things the Greeks performed—not only against one another, but also against the barbarian—occurred in about fifty years." (*Thuc. b. i. e. 118.*) And in another place he tells us that the war with the barbarian commenced ten years before the expedition of Xerxes (*Thuc. b. i. e. 18.*)

The reader sees that either Mr. T. or his printer makes lame English. But we will let that pass, and see if the Greek will allow his interpretation. He does not tell us what English "copy" (translation) he uses. But I have the Greek, and find Smith's rendering of the passage substantially correct. It reads thus:

"All these transactions in general, whether of Greeks against Greeks, or against the Barbarian, fell out in the compass of fifty years, between the retreat of Xerxes and the commencement of this present war; during which period the Athenians had established

their dominion on a solid basis, and had ris-

on a high exaltation of power." (c.18.)

The version is somewhat free, but the words that I have italicized are a very literal rendering. But the reader sees that in changing the "full stop," Mr. T. has given no account of the intervening words. He does not report the whole sentence, even with his own punctuation. More than that: when we hear Thucydides himself, we find that his fifty years cannot be taken as Mr. T. proposes, by any punctuation. They are directly and distinctly asserted of the interval between the retreat of Xerxes and the beginning of the Peloponnesian war, which Mr. T.'s chronology reduces to less than twenty-five years, as the retreat occurred a year or two after the invasion. And the nail is clinched by Thucydides in employing the same fifty years to measure another series of events also: "During which period the Athenians had established" etc.

therefore, that though these New England Congregationalists lack an apostolic church organization, they yet have much of the apostolic missionary spirit. It would be well if those of New England who boast of belonging to a church which combines evangelical truth with apostolic order only did as much proportionately for the missionary cause, as the Congregationalists do. But the fact is that Episcopalian throughout the Eastern States give no man and scarcely any money to the cause. We were in the Green Mountain State when the circular of the American board was sent to the Congregational clergy. One of these clergy said to us: "My congregation is not a large nor a wealthy one. We gave one hundred dollars last year, but I shall try to have the amount to be over two hundred this year." When the collection was made it amounted to over three hundred dollars. We believe this one Congregational minister's people gave then more for the cause than all the thirty-eight parishes of our church in that State put together! Of these thirty-eight parishes, twenty-three do not give anything at all; and, according to the conventional journal of the diocese, the other fifteen gave at the rate of ten, fifteen, or twenty dollars each."

THE DANGER OF GRIEVING THE SPIRIT.

Of all the young ladies who entered the seminary at F—— in the autumn of 18—, no one anticipated length of days with brighter hopes than did Harriet G. Light-hearted and amiable, her graceful manners and fine scholarship rendered her a favorite with both teachers and pupils. A few weeks only passed when the sudden death of one of their number impressed them all with the uncertainty of life. What shall I do to be saved? was the earnest inquiry of several, while others deeply convicted of sin, were hesitating. No one seemed more affected than Harriet. She confessed her need of a Saviour, but delayed to give him her affections.

"How can I give up every pleasure, and consecrate myself to his service now?" she asked.

"There is more pleasure in serving God

than in the brightest scenes of earth," was her teacher's reply.

"Then I will wait just a few years, and then I will seek religion." No entreaty could persuade her that now is the best time.

Months passed away, vacation came, and Harriet returned to her home. She entered with zest into the amusements of fashionable society, and forgot, in the mazy dance, that she was born to die.

"I cannot trust in him," she said, "it seemed so easy to believe in him

Obituary.

MARY BARRETT.

Died in Stanstead, C. E., of diphtheria, Dec. 9, 1864, Mary Barrett, aged 10 years. Thus one more of our young friends have been borne from us by the cruel hand of death. Truly we are led to say,

"How long shall death the tyrant reign,
And triumph o'er the just?"

MARY was a bright, intelligent youth. During the few days of her sickness she was sensible that her end was near. Being asked if she thought that she would get well, she replied, "No." As she was pointed to the Saviour to forgive her sins, she said that she prayed to the Lord to pardon all her sins and save her in the hour of death. She was often seen with her little hands uplifted to God in prayer. O how precious the Saviour is to those who call on him out of a pure heart; her kind grandparents who have had the charge of her from her infancy, deeply mourn her loss. May the Lord sanctify this sad affliction to their good. Her funeral service was attended on Sunday, the 11th.

Elder Isaac Blake preached a comforting discourse from second Timothy 4th chapter, and 7th and 8th verses.

"Thus we laid him in the silent tomb

To wait the resurrection morn,

When Christ will rife the sainted grave,

And bring to life our youth again."

J. SPEAR.

YACHT NOTICE.

I will preach next Sunday, Jan. 1st, at North Abington, Mass. J. Litch.

TO CORRESPONDENTS.

SHEADE ESSENTIAL.

JOSHUA SMITH.—You were credited for four dollars on the Herald in the No. of Dec. 6th.

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THE VISITOR.

Don't forget the *Youth's Visitor*. We have now closed the volume for 1864, and are waiting to hear from our friends how many they want for next year. It is highly important that this should be done at once so that we may know how many to print, or at least form an estimate approaching correctness. And also that we may have the first number out before New Year.

The friends of the paper should also remember that we need their pen and scissors to provide material for its columns. Articles should be short and pithy for so small a paper and for the minds of the little ones. The Editor, Elder J. M. Orrock, will do all he can, but at his distance from the office, Waterloo, C. E., it will necessarily require the assistance of others to keep up the interest. Let us have our pigeon-holes always full from which to select.

THURMAN AND STEVENSON.

Mr. Thurman says the question to be decided by himself and Stevenson is, "Is the canon of Ptolemy correct?" Stevenson affirms and Thurman denies.

But Mr. Thurman says he cannot come East, unless those who wish the debate, will pay his expenses, as he has not the means to bear his own expenses. He wishes to know if the discussion cannot be carried on through the papers? As Mr. Stevenson is not here, we cannot answer this question.

Mr. Thurman wishes to know why Mr. Stevenson does not comply with his request to give him "Ocular demonstration" of the correctness of his system, or of Ptolemy's canon. Mr. Stevenson is quite willing to supply the demonstration; but is not prepared to furnish the *oculis*, which he regards as necessary to an *ocular demonstration*.

THE SCIENTIFIC AMERICAN.

This weekly messenger has come to us regularly during the past year, freighted with most valuable Mechanical, Chemical, Medical and Domestic information. All the new discoveries in the arts and sciences are to be found here at an early day. For the artizan, house-wife, and farmer, this paper is a prize, and none engaged in such pursuits can afford to be without it.

Its prospectus for 1865, promises a rich fund of information on all subjects to which it is devoted.

This journal is printed on excellent paper, and embellished with numerous illustrative engravings. While most other papers have increased their subscription price, the Scientific American goes on at its old price of \$3.00 per year.

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WEEK OF PRAYER.

We recall the attention of our readers to the subject of the week of prayer, the first week in January. A few years since it was generally given out, as prayer for the conversion of the world, but this year we have not noticed a single allusion to that subject in all our exchanges. It is proposed to pray for specific and legitimate objects, for which we can all pray. Let us all unite in it.

AGED NEEDY MINISTERS' FUND.

There are several aged ministers who dearly love the *Herald* and are not able to pay for it. We will open a fund to supply such cases. We intend to send it to such as long as the Lord furnishes the means, any how.

News of the Week.

WAR NEWS.

SAVANNAH HAS FALLEN.

An official dispatch from Gen. Sherman to the President announces the cheering intelligence that Savannah is ours, with 800 prisoners, 150 heavy guns, abundance of ammunition, 13 locomotives, 100 cars, and 25,000 bales of cotton. This he says, he presents to the government for a Christmas present. Although this result had been confidently expected, yet its announcement gave great joy to the loyal people of the North, as a harbinger of a speedy end of the rebellion and return of peace.

Hardy, who commanded the rebels in Savannah, managed to escape, after blowing up their iron clad and burning the Navy Yard of Savannah.

The Union fleet still lies off Wilmington, N. C., awaiting favorable weather for an attack on the rebel fortifications.

There are rumors afloat, that Fort Fisher, the outer defence of Wilmington, has fallen into our hands. From every quarter, the news is of the most favorable character for the Union cause.

As great successes for three months to come, as for the three past months, it seems to us must nearly end the war.

TAKE NOTE OF IT.

We find in the *Philadelphia Press*—from a correspondent—the following plain-spoken

words. They appeal to facts. Those facts crown, or sixty-two cents a pound, and other luxuries in proportion. All this was in a time of profound peace, with no derangement of the currency, and no unusual inflation of prices by speculation. Yet we seldom heard an Englishman complain of taxes. Trust not that formal counsels, invitations and prayers will be owned and blessed of God in the salvation of your children. The ever-abiding, ever-pleading, outbreathing, outspaking love of Jesus, alone shall prevail. Giving yourself and your little ones unto God, to be saved by the blood of Jesus alone, according to His everlasting covenant to you and to your children, trusting Him unwaveringly to keep His word. So shall you be sustained in your work of Christian nurture—not alone by hope and faith, but by the blessed assurance that God will make your labors effectual unto salvation by His converting and saving grace.

Correspondence.

FROM LABAN CRANDAL.

Dear Brother Litch.—The *Herald* is the only Advent preaching we have. It is ever a welcome messenger to me. It serves to keep my mind awake on the subject of the Second Advent of our Lord. And when I read the soul-stirring letters in it from some dear brother or sister, and hear of the gathering of the Second Advent brethren in the support of a cause, which for many years has been precious to my heart, it brings to my mind former days, when I had the privilege of listening to the sound of the true Gospel preached by some good Advent brother, and also joining with dear brethren and sisters in trying to serve the Lord. I regret very much the loss of these privileges, and feel that if I had not the *Herald* to persevere, together with the blessed Bible, that my mind would soon get lulled to sleep on the all-important subject. We are living in perilous times. The mass of the world is given to idolatry, and but few that worship the true and living God, and are looking for the return of the Nobleman. May the Lord make me more faithful in his cause and preserve me with all the brethren and sisters, blameless unto his coming, is my sincere prayer.

LABAN CRANDAL.
St. George, C. W., Dec. 12, 1864.

CONSISTENCY OF THE BIBLE.

It requires far more credibility to believe the Bible the work of imposters, or even of well-meaning but deceived men, than to accept it as the inspired and infallible Word of God. The *Christian Intelligencer* has some note-worthy remarks on the wonderful consistency of its various books:

From the time when the book of Genesis was written by Moses in the desert of Arabia, until the completion of the

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The Corresponding maxim of the gospel is very different, and affords a remarkable instance where the divine rule for a spiritual life appears to the carnal world to be foolishness. The Christian is forbidden to scatter, and commanded to concentrate. His treasure, and his hope must all be gathered and entrusted to "one basket." He is distinctly informed that every attempt to do otherwise will be attended with extreme peril to all his immortal possessions. If the treasures which ought to have been de-	10
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you see a large spot near the shell, it is	10
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three dollars per annum) which we should have to do, or to publish not more than three editions per month, or much reduce the size of the paper. The plan, as you see, is to obtain at least one hundred subscribers to each proposition agreeing to pay twenty-five cents, ten cents, or five cents per week payable in such sums and at such times as the subscriber can make it the most convenient. Now in consideration of the pressing wants of the office, we call upon one and all to send in their names to some one of the list, as we are anxious to see the entire lists filled up immediately. At the Conference there were some twenty-five names obtained for the twenty-five cent list, as you will see by the report when it is published. This work is the Lord's and he calls on us (by opening a large door of usefulness) to come up with our weekly offerings, and put shoulder to shoulder in the great and good work of making known the blessed doctrine of the soon coming kingdom of God. Come, brethren and sisters, to the good work—the Lord is coming—labor to not be found wanting when he shall appear.	10
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